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TEACHING AND TEACHERS

OR

The Sunday-School Teacher's Teaching Work

AND

THE OTHER WORK OF THE SUNDAY-SCHOOL TEACHER

BY

H. CLAY TRUMBULL

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PREFACE.

THE special characteristic of this volume on the Sunday-school teacher's work, in contrast with the many other books on the same general subject, is its attempt at completeness in a systematic order, with the avoidance of purely technical terms. Its style is adapted to the ordinary teacher's comprehension, and its aim is to be readable; while the whole structure of the work is based on sound philosophical principles.

The writer has had some advantages for this service, in that he has had not a little experience in Sunday-school teaching in both church and mission schools, in city and in country, and has long had occasion to study and to write on the principles and the methods of Teaching. In lectures and addresses, and in colloquial discussions, for a series of years, on the various phases of this general theme, before Sunday-school conventions and institutes, teachers' meetings, normal classes, and theological seminaries, he has been compelled to test his theories and his opinions, by comparison with other experts, and under the pressure of keen criticism from bright thinkers and

sharp doubters; so that what he now gives to the public is the matured result of the experience, the study, and the discussions, of years.

Much that is in these pages has, in one form or another, already seen the light, in the columns of The Sunday School Times, The National Sunday School Teacher, The Sunday School Workman, The Sunday School World, The Sunday School Journal, The Independent, The New York Observer, The Congregationalist, The Advance, and other religious papers. Much of it, however, is quite new; and all of it has been re-cast for this work.

That there is a place for such a volume, the writer has not a doubt. That this volume will fill that place, is his desire. It is for the readers to ascertain how far it meets their needs in the direction of its aim and endeavor.

PHILADELPHIA, *September*, 1884.

CONTENTS.

PART I.

THE SUNDAY-SCHOOL TEACHER'S TEACHING WORK.

THE TEACHING PROCESS.

CHAPTER 1. ITS NATURE.

Page

PRELIMINARY STATEMENT, ... 3

SECTION I.

NOT ALL TEACHING IS TEACHING.

Teaching and Teaching; Vague Notions of Teaching; One Hindrance to Knowledge; Claiming is not Having; How Many "Teachers" are Teachers? 5

SECTION II.

TELLING IS NOT TEACHING.

A Common Error; No Teaching Without Learning; Ignorance of Long-time Hearers; A Good Teacher's Great Failure; The Pump and the Bellows; What Telling may do 9

SECTION III.

HEARING A RECITATION IS NOT TEACHING.

Page

Hearing is not Teaching; Reciting is not Learning; Rote-questions bring Rote-answers; Buying Books does not Bring Knowledge; Blind Alec of Stirling; Parrot Mathematicians; What Memorizing cannot do 16

SECTION IV.

WHAT TEACHING IS.

Showing Errors is not Showing the Truth; Indefiniteness of the Definitions; The Essence of All Teaching; Teaching Includes Learning; Other Meanings for Teaching, than Teaching; Two Persons Needed to make One Teacher; A Teacher's Other Work than Teaching 26

CHAPTER 2. ITS ESSENTIALS.

PRELIMINARY STATEMENT 35

SECTION I.

YOU MUST KNOW WHOM YOU ARE TO TEACH.

Why You should Know Your Scholars; Absurd Teaching; Well-informed Ignorance; Children's Lack of Knowledge; All Things to All Men; Giving a Prescription 37

SECTION II.

YOU MUST KNOW WHAT YOU ARE TO TEACH.

Scholars may Study, but Teachers must; A Boston Blunder; Knowing about the Lesson, without Knowing the Lesson; A Yorkshire Method; What you must be Sure of 52

SECTION III.

YOU MUST KNOW HOW YOU ARE TO TEACH.

Page

Knowing How is Essential to Well-doing; A Doctor with all Kinds of Knowledge but One; The Need of a Vent-hole; Choosing your own Method 60

CHAPTER 3. ITS ELEMENTS.

PRELIMINARY STATEMENT 68

SECTION I.

HAVING THE ATTENTION OF THOSE YOU WOULD TEACH.

No Teaching without Attention; What Attention is; Attention on the Play-ground; Attention in the Army; Attention in the Sunday-school; Attention at Family Prayers; The Necessity of Holding Attention as well as Getting it 70

SECTION II.

MAKING CLEAR THAT WHICH YOU TEACH.

Making Truth Clear is More than Declaring Truth; Intermediate Agencies in the Transfer of Ideas; Words Less Expressive than Visible Objects; Signs have not Always the Same Meaning; Speaking in Unknown Tongues; Children's Impressions from Unfamiliar Words; Cultivating Stupidity; Getting the Return Message . . . 79

SECTION III.

SECURING YOUR SCHOLARS' CO-WORK.

Need of the Scholar's Help; The Learner must Give, to Keep; Telling, a Part of Learning; The Difference between Teaching and Preaching;

Page

Influence and Instruction; Cleansing a Mind, not Furnishing it; Teaching not the Teacher's only Work; Philosophy of the Teaching-process 92

CHAPTER 4. ITS METHODS.

PRELIMINARY STATEMENT 103

METHODS: IN PREPARATION.

SECTION I.

HOW TO STUDY YOUR SCHOLARS FOR THEIR TEACHING.

Difficulty of Showing how to Know Human Nature; The Science and the Art of Teaching; Color-blind Teachers; Old Sermons for New Hearers; Aptness to Teach; The Child and the Chinaman; Knowing a Child's Character; Knowing his Surroundings; Knowing his Attainments; How to Compass All This 105

SECTION II.

HOW TO STUDY A LESSON FOR ITS TEACHING.

What Solomon and Paul would Need; What Studying a Lesson Means; Having a Plan of Study; Old-Time Plans and Later Ones; The Order of True Study; Not Attempting Too Much; Testing One's Preparation 116

SECTION III.

HOW TO PLAN FOR A LESSON'S TEACHING.

Necessity of a Teaching Plan; Tantalus and his Successors; Bugbear Methods of Teaching; Being Scientific without Knowing it; Various

Page

Lights from one Crystal; Ananias and Supphira; A Beginning, a Middle, and an Ending; Keeping within Time; One Teacher's Way of Doing 125

METHODS: IN PRACTICE.

SECTION I.

HOW TO GET AND HOLD YOUR SCHOLARS' ATTENTION.

The Teacher Responsible for his Scholar's Duty; Forcing Another's Inclinations; The Eyes and the Tongue; Lessons from the Pulpit; Begin Right; The Blackboard, Seen and Unseen; A Sheep-shearing Utilized; Holding as Well as Getting 138

SECTION II.

HOW TO MAKE CLEAR THAT WHICH YOU WOULD TEACH.

The Main Point Now; Starting at the Bottom; Working Patiently; Using Illustrations; A Pattern Example; Avoiding Symbolic Language; Miracles Simpler than Parables; The Help of the Scholar's Eye . . 150

SECTION III.

HOW TO SECURE YOUR SCHOLARS' CO-WORK IN LESSON-TEACHING.

Finding the Scholar's Level; Knowing Too Much to Teach; Putting Children at Ease; Giving Them Something to Do; Naaman and Gehazi; Modes of Questioning; Gall's System; Fitch's Mistake; How Not to Do It; Scholars' Questions; Class Slates; Inter-working Plan . . . 167

METHODS: IN REVIEW.

SECTION I.

TESTING THE SCHOLAR'S KNOWLEDGE.

Examinations Needful in all Schools; A New Application of Pharaoh's Dream; Necessity of Frequent Testings; Elijah and Ahab; One

Page

Scholar's Progress; Methods of Test Questioning; Father Paxson's Trouble; Getting What You Want; The Test in Testing 199

SECTION II.

FASTENING THE TRUTH TAUGHT.

Over and Over Again; A Lesson from the Jesuits; How Much Reviewing is in Order; Our Liability to Forget; The Method of Jesus; Paul's Method; Repetition as a Pulpit Power; Repetition in Literature; Class Methods of Repetition 210

SECTION III.

NEW-VIEWING THE WHOLE.

A Threefold Work in Reviewing; How a Child Learns to Read; Gain of a Perspective; Three Lessons New-viewed; The Thirteenth New Lesson; Specimen New-Views. 221

RECAPITULATION 236

PART II.

THE SUNDAY-SCHOOL TEACHER'S OTHER WORK THAN TEACHING.

THE SHAPING AND GUIDING OF SCHOLARS.

PRELIMINARY STATEMENT 241

SECTION I.

HAVING AND USING INFLUENCE.

The Meaning of "Influence;" From the Heavens; Voluntary and Involuntary; A Right Purpose; Uncle John Vassar; A Remembered

Page

Teacher; Specimen Superintendents; Thomas Arnold's Power; The Power of Character; The Church Window; The Incarnation; Unconscious Tuition; Losing an Ideal; A Teacher's Responsibility; Now, and By and By 243

SECTION II.

LOVING, AND WINNING LOVE.

What Love is; No Power Like Love; Love in a Garret; Every Man Has a Heart; Love as a Duty; Instances of Love; All Can Love; Christ's Image Reproduced in Love 284

SECTION III.

MANAGING SCHOLARS WHILE PRESENT.

Practical Details to be Considered; What Managing Means; Gain of a Great Need; A Troublesome Class: A Teacher's Sufficiency; Testing the Teacher; Preparation Needful; At the Teacher's Home; A Word in the Ear; Specimen Scholars; A Class as a Class; A Teacher's Helpers; Having What You Want; A Slow Work; The Bronze Finishers 297

SECTION IV.

REACHING SCHOLARS WHEN ABSENT.

Danger of Losing the Absent; Causes of Absence; Gain of Work for the Absent; The Apostle John and the Robber; Calling Back the Truant; Writing Letters to the Absent; Gain through Letter-Writing . . . 327

SECTION V.

HELPING SCHOLARS TO CHRISTIAN DECISION.

The End and Aim of Sunday-school Work; Confounding Conversion with Regeneration; Urging the Wrong Child; Mistaking the Spiritual State of Others; Seeking to Learn a Scholar's Needs; Helping a Scholar to the Right Stand 340

SECTION VI.

COUNSELING AND AIDING AT ALL TIMES.

Page

General Duties of a Teacher; The Sunday-school in the Plan of God; The Family, the School, and the Pulpit; Advantages of the School over Family and Pulpit; The Clergyman over All; Helping Scholars in Secular Concerns; Helping into the Ministry; Duties Never Conflict; Guiding a Scholar's Reading; Caring for Christian Scholars; A Lesson from the Looms; The Final Judgment 352

INDEX 379

I.

THE SUNDAY-SCHOOL TEACHER'S TEACHING WORK

THE TEACHING PROCESS.

1. ITS NATURE.

PRELIMINARY STATEMENT.

ALL Sunday-school teachers ought to be teachers in the Sunday-school. Being teachers in the Sunday-school, they ought to teach in the Sunday-school. In order to teach in the Sunday-school, they need to know what teaching is. An initial purpose of this volume is so to designate and define the nature and methods, and so to indicate the comparative rarity, of proper Sunday-school teaching, as will enable Sunday-school teachers to know whether or not *they* are, or ever have been, teachers in the Sunday-school. There is practical need of honest doubt at this point; especially on the part of those who have never supposed there was any cause of questioning just here.

Gain through confusion.

This may, indeed, seem to be a confusing and a discouraging way of approaching so important a subject; but there is sometimes a gain through one's being confused and discouraged. If one is in serious

error, it is important to find it out. If one is on the wrong track, it is well for him to be discouraged in and from his purpose of continuing on that track. And, in such a case, confusion of mind may be a necessary preliminary to a new clearness of apprehension. And first, in this instance, it is well to note, that not all teaching is teaching.

I.

NOT ALL TEACHING IS TEACHING.

Teaching and Teaching; Vague Notions of Teaching; One Hindrance to Knowledge; Claiming is not Having; How Many "Teachers" are Teachers?

EVERYBODY will admit that not all teaching is what it ought to be. Everybody might fairly admit that not all teaching is what it is supposed to be. Whether it be generally admitted or not, it is certainly true, that a great deal that bears the name of "teaching" is by no means entitled to that name; that although it is "teaching," in name, it is not teaching, in fact. There are even those who call themselves "teachers" who do not know whether they are teachers or not. They actually cannot tell what teaching is. The very word "teaching" has a vague and undefined meaning in their minds; and they would be puzzled to give it any fair explanation.

Acquaintance may hinder knowledge.

It is, indeed, often the case, that our familiarity with a word stands in the way of our knowing that word's meaning. We are so accustomed to the word itself, and have freely used it so long, that we

do not stop to consider its real scope and limitations, as we employ and apply it; nor would it always be easy for us to express our understanding of the idea which it is designed to convey. In many cases, therefore, there is a decided gain in our putting ourselves directly at the task of settling the meaning of a word which is on our lips every day of our lives. We may find that we have had an entirely wrong conception of its signification and purport; or, again, we may find that we have had no specific conception of its signification and purport, but have merely taken it as the current designation of a fact, or a thing, with which we are in a general way familiar.

Define teaching.

That "teaching" is a word of this sort, will be plain to almost any one who gives the matter a moment's reflection. What *is* "teaching"? You say that you are a "teacher:" what do you mean by that? You say that you are "ready to teach" your class: what do you mean by that? You say that you "have taught" your class: what do you mean by that? How many of those who call themselves, or who are called by others, "Sunday-school teachers," have a clear idea of what "teaching" is,—Sunday-school teaching or any other kind of teaching,—or, can define their understanding of that term? Yet how can a person fairly be called a teacher, when he does not as yet know what teaching is? There would certainly seem to be very little hope of a man's success in any line of endeavor, so long as he is igno-

rant as to what he has undertaken to do; or, so long as he is in doubt as to the nature of his undertaking.

It is obviously true that a man *may* be called "a teacher" without being a teacher. A superintendent may designate a person to the office of teacher in the Sunday-school, or the church authorities may duly designate him as such, without his being competent to teach. That makes him "a teacher"—by the record; but it does not make him a teacher—in fact. Nor does his *acceptance* of the position tendered him, make the selected "teacher" a teacher. His saying that he is "a teacher," no more gives him a fitness to teach, than does the similar saying of those who are in authority over the school. "How many legs does a calf have, if you count his tail one?" is a boy's conundrum. "Five," answers one. "Not a bit of it," says the other. "Counting a calf's tail a leg, does n't make it one. A calf has only four legs, however you count them." How many real teachers are there in all the Sunday-schools of the United States, "counting" all who are on the rolls as teachers? There are two ways of answering that question; and the answers would be a long way apart. Until each one of those "teachers" knows what teaching is, he is unable to decide for himself whether *he* is a teacher in fact, or only "a teacher" by the record. Yet it makes a vast difference to a Sunday-school, whether it has teachers who *fill* their places, or only teachers who *hold* them.

A teacher may be no teacher.

Poor substitutes for teaching.

As an evidence of the prevalent uncertainty and indefiniteness in the use of this term, it may be well to look at two or three of its common and improper uses, by referring to certain processes which often pass for teaching, but which are not teaching. The considering of these misuses of the term, will prepare the way for a more intelligent examination into its strict and proper meaning.

II.

TELLING IS NOT TEACHING.

A Common Error; No Teaching without Learning; Ignorance of Long-time Hearers; A Good Teacher's Great Failure; The Pump and the Bellows; What Telling may do.

ONE of the commonest mistakes of a Sunday-school teacher is in supposing that telling a thing to a scholar is teaching that thing to the scholar. Telling a thing may be a part of the process of teaching; and again it may not be; but telling, in and of itself, never is teaching—it cannot be. Until a teacher realizes this truth, he is not prepared to be a teacher; therefore I would like to tell this truth to all teachers and to all who want to be teachers, although I am very well aware that merely telling it in this way will not teach it to anybody.

If the scholar is deaf, and you tell him a truth by word of mouth, with your head down so that he cannot see the movement of your lips, it is very clear that you have not taught him what you have told him. If he has ears, but they are intent on something else than your words while you are talking to him; or, if you talk in a language which he does not

Speaking to closed ears.

understand,—it is equally clear that your telling is not teaching, so far as he is concerned. Thus far all will agree; but the principle involved has a profounder reach than this. No person learns at once everything that is told to him; and no person is taught until he learns; nor more than he learns. To tell a child for the first time all the letters of the alphabet does not teach him his alphabet. To tell a scholar all the rules of grammar or of arithmetic, all the boundaries of all the states of the Union, or all the principles of natural or moral philosophy, does not, by any means, teach him all those things. Teaching would be a very simple matter, if telling were teaching; but no one thinks of counting the two processes identical—except in the sphere of purely religious truth; as in the church and Sunday-school.

No teaching without learning.

Who would think of teaching an apprentice to shoe a horse, or to set type, or to make a watch, by simply telling him how? Who would expect artists, or authors, or soldiers, to be taught in their profession by the mere telling of their duties? If men and women knew all the valuable truths which have been told them, from the lecture platform, in social converse, and by direct personal instruction, how wise the world would be! If children had been taught all the good things that have been told to them at home and elsewhere, how much more they would know than their parents—who have not always been taught

If only telling would teach!

by simply being told! And what learned congregations we should have, if all that some of these wise and venerable preachers have told their people, had been learned by their people! That telling has not been teaching in every case, all will see at a glance, whether they are ready or not to agree that telling is never teaching, nor ever can be.

How common it is for a preacher who has been faithful in proclaiming the truth from the pulpit, to bemoan the fact that persons who have sat under his preaching for years are found to be in woful ignorance on points which he has pressed most plainly and earnestly, until it seemed to him that every hearer must understand them perfectly! A preacher of rare ability and of rare faithfulness, who was a pupil of Dr. Thomas Chalmers, and who remained the pastor of a single New England church during the period of nearly a full generation, gave me this testimony: "There was in my congregation a woman of more than average intelligence, who seemed to me one of my most interested hearers, as, for years, she was one of the most regular attendants at our church services. I was often encouraged by her attentive and responsive appearance as I preached, although she was not a member of the church. But by and by she fell sick, and I visited her to press home the subject of her personal needs and duty as a sinner. To my amazement, I found her hardly less ignorant of the great fundamental truths of the gospel than

Ignorance of many good listeners.

if she had been brought up in a heathen land. I tell you, that as I stood by her bedside trying to make plain to her, in that late hour of her probation, those simple truths which I had repeated to her from the pulpit over and over again, and which I had supposed she knew all about, I had a new sense of the fact, that to say a thing explicitly and repeatedly is not necessarily to make that thing the possession of those who hear it." Or, in other words, that preacher had then and there found out, what many a preacher before and since has discovered, and what many another, unfortunately, has not yet perceived—that telling a thing is not teaching that thing.

Hearing all and learning nothing.

Nor is it merely because the preacher stands off at a distance, and talks to the whole congregation instead of to a single individual, that his telling is, in itself, no teaching. A teacher's talk is no more teaching, than is a preacher's talk. A scholar may be as ignorant of the truths which his teacher has repeated to him plainly, and pressed home on him individually, many times over, as was ever a passive listener in the congregation to a preacher's words from the pulpit. I, certainly, can testify, out of my personal experience, that one of the godliest and most learned men who ever occupied a place as a Sunday-school teacher was a marked illustration of failure just at this point. That man was a distinguished jurist; one whose praise was in all the churches—and whose memoir is in the Sunday-

Teachers and preachers.

school libraries. He prepared himself most elaborately on his lesson. He came to the class with full notes. He talked wisely, plainly, directly, from the beginning to the end of the lesson-hour—although commonly with his eyes closed, and always without asking any questions. He taught much by his punctuality, and his fidelity, and his Christ-like spirit—in their admirable example. He was loved and honored by his class; and he is remembered by his scholars gratefully. But if he ever taught a single truth by his telling it in that class,—here, in my case, is one scholar who is not aware of it. I do not recall a single fact, a single precept, a single doctrine, taught directly by the words of that Sunday-school teacher. Nor is this a solitary or an extreme case in illustration of the fact that telling a thing in a Sunday-school class is not teaching that thing.

A good teacher who talked without teaching.

The wisest preachers and teachers have recognized this truth, even though it has, by no means, found general acceptance as yet. "Nothing is more absurd," says an eminent English teacher, "than the common notion of instruction, as if science were to be poured into the mind, like water into a cistern." It is as if in comment on this figure, that Thomas Carlyle has said: "To sit as a passive bucket, and be pumped into, can in the long run be exhilarating to no creature, how eloquent soever the flood of utterance that is descending." So brilliant and witty a

The passive bucket and the pump.

preacher as Dr. Robert South put the same truth, although by a different figure, two centuries ago, when he described preaching to passive hearers as "a kind of spiritual diet upon which people are always feeding, but never full; and many poor souls, God knows too, too like Pharaoh's lean kine, much the leaner for their full feed." And of the teaching, or training, process aimed at in the church, he adds: "To expect that this should be done by preaching or force of lungs, is much as if a smith or artist, who works in metal, should expect to form and shape out his work only with his bellows." Yet, how large a place the bellows fills at the modern Sunday-school forge!

Pharaoh's lean kine.

The Sunday-school bellows.

A vast deal of what is called "Bible-class teaching" is talking, but not teaching. It might pass for fourth-rate, or third-rate, or second-rate, or—at the very best and rarest—as first-rate preaching, or lecturing; but it never ought to be called teaching. The teacher talks; the scholars listen. The teacher is, doubtless, a gainer in *his* mind and heart by what he says; but not so his silent scholars. They hear, but do not learn. The "exercise" is an exercise only to the exerciser. The whole thing is a pocket-edition, in poor type, of a pulpit-led service, with many of the disadvantages and few of the benefits of the large-page edition. And not a little of the ordinary class-teaching in the Sunday-school is of the same character. The teacher talks; the scholars listen.

A poor preaching service.

There is a "teacher," but no teaching. There are "learners," but no learning. It is not a pleasant thing to face such a fact as this; but since it is a fact, it ought to be faced by those interested.

What telling may do.

Telling a thing may be an important part of the process of teaching a thing. The telling may in itself interest or impress even where it fails to instruct. A teacher may teach in other ways than by his telling truths that are worthy of his scholars' hearing and learning. However this may be, it is important that every teacher should understand, at the first and at the last, that telling a thing is not in itself teaching a thing; and that, if he is a teacher at all, it will be through the use of some other method than mere talking.

III.

HEARING A RECITATION IS NOT TEACHING.

Hearing is not Teaching; Reciting is not Learning; Rote-questions bring Rote-answers; Buying Books does not Bring Knowledge; Blind Alec of Stirling; Parrot Mathematicians; What Memorizing cannot do.

ANOTHER common mistake of the Sunday-school teacher, is in supposing that hearing a recitation is teaching; nor is that error, by any means, confined to the Sunday-school. Recitation may, it is true, have an important part in the process of teaching. It may in itself advantage the scholar, and the teacher may have a duty of listening to it; but the hearing of a recitation is not in itself teaching; nor is it always an essential in the teaching process. As Professor Hart states it: "A child recites lessons when it repeats something previously learned. A child is taught when it learns something from the teacher not known before. The two things often, indeed, go together, but they are in themselves essentially distinct."

A clear distinction.

If merely hearing scholars recite were in itself teaching, then all who are in the neighborhood

of an Oriental school would be teachers; for the scholars in the East study aloud, and all recite together, and their recitations can be heard by the passers-by, and sometimes by all the dwellers within half a street's length. Not even the Orientals, however, would claim that their hearing the clatter of these recitations made teachers of them. Nor would it be teaching, if one, hearing the recitation, should hold the book of the learner in his hand, observing the correspondence of the words recited with those recorded. A fellow-pupil could do that, without becoming thereby a teacher.

Hearing is not teaching.

There is an immense deal of mere rote recitation by scholars, younger and older. Scholars fasten in their memory words to which they attach no meaning—or a wrong meaning; and these memorized words, or sounds of words, they rattle off upon call, without having any correct or well-defined idea of their signification. Under these circumstances, who would claim that these scholars are taught anything, or that their knowledge is tested, by reciting what they have memorized—even to an exceptionally skilled and intelligent teacher? A lady told me, that for years, while a child, she recited the first answer in the Westminster Catechism as "Manschefand is to glorify God and to joy him forever." What that word "manschefand" meant, she did not understand, nor was she taught either the word or its meaning by reciting it to a "teacher." She had

Rote recitations.

What is "Manschefand"?

memorized the answer by having it told to her before she could read, and its repeated recitation gave no help to its understanding. Similar failures to understand words in the catechism, or the question-book, or to get any help in their understanding through their mere recitation, could be instanced by parents and teachers on every side.

Even where the scholar understands the meaning of the words memorized by him, it may be only a rote-recitation that he gives to a teacher. An English educationalist has cited, in illustration of the frequent senselessness of rote-recitations, an incident from the life of Lord Byron. Referring to a school where he was a pupil at five years of age, Byron said: "I learned little there except to repeat by rote the first lesson of monosyllables, 'God made man, let us love him,' etc., by hearing it often repeated, without [my] acquiring a letter. Whenever proof was made [or was asked] of my progress, at home, I repeated these words, with the most rapid fluency; but, on turning over a new leaf, I continued to repeat them, so that the narrow boundaries of my first year's accomplishments were detected, my ears boxed (which they did not deserve, seeing that it was by ear only that I had acquired my letters), and my intellects consigned to a new preceptor." And a similar shortcoming might be found in the work of a scholar who could read intelligently, and who had memorized faithfully, but whose teacher had mis-

Lord Byron's beginning.

taken the hearing of a recitation for teaching. His answer may have no proper relation to the question asked of him. Another question would have brought the same answer, and the same question given a second time would bring another answer. His memorizing has been of the words of the answer, without any thought of the words of the question to which they were designed as an answer.

This truth was forced on my mind in my earliest teaching experience. While yet but seventeen, I had a class in the Sunday-school, of wide-awake boys, keen enough in matters of thought and action, but naturally conforming to the methods of study which met their teacher's idea of teaching. The book used in that class was one in which every answer was printed out in full, just below its question. The ordinary practice of the scholar was to fasten the answers in memory; and the ordinary practice of the teacher was to ask the questions in the words of the book, and hear the scholars recite the answer. Now for the working of that plan! One Sunday, the lesson for the day was The Walk to Emmaus. The first question on the page was "Where is Emmaus?" As I took my book in hand for the "teaching exercise," I recalled that the scholar at my right hand was a boy who had been absent the previous Sunday. Accordingly I asked in kindly interest, "Where were you last Sunday, Joseph?" Quick as a flash the answer came back, "Seven and a half

The teacher taught.

The scholar at Emmaus.

miles north-west of Jerusalem." "Well, you are certainly excusable for not being *here*," was my mortified response; for then, for the first time, I realized that that scholar might as well have been north-west of Jerusalem or south-east of Timbuctoo, for all the good he gained from a class where hearing a recitation had been looked at as teaching. That was a long while ago: it would be pleasant to believe that no illustration of this error in the teacher's work could be found in these days of improved Sunday-school methods and normal-class instructions.

Many books, but no knowledge.

The memorizing of words is in itself no more the securing of ideas, than is the buying of books the securing of knowledge. A man may have his library shelves stored with the most choice and valuable works in every department of literature, science, and the arts, and yet be ignorant, not only of the knowledge covered by any one of those volumes, but also of the advantage which would come from the possession of such knowledge. Nor would his knowledge be increased in the slightest degree, if he had ten such libraries instead of one. So, also, a child may have fully memorized all the answers in his catechism, or his question book, including the choicer words of Scripture, without having received a single idea covered by those words; nor would any multiplication of similar words in his memory necessarily convey an added idea to his mental possessions. This is obviously true where the words are

in another language than the pupil's own. It is equally true where the words are in the pupil's language, but utterly beyond his comprehension. It is none the less a truth in any case; for the receiving of ideas is quite another matter from the fastening of mere words in the memory: the two processes may go on at the same time, and again they may not; but in no case are they identical.

That this truth is as true practically as it is philosophically, has been shown by experiment many times over; and its truth finds fresh illustration under the eye of every intelligent and observing parent or teacher. A notable and well-authenticated case of its testing, is that of "Blind Alec" of Stirling, in Scotland, as recorded in all its details in Mr. James Gall's "Nature's Normal School." This was more than fifty years ago. Alexander Lyons, or "Blind Alec" as he was called, was a man of mature years and of average intelligence. He had actually committed to memory the words of the entire Bible. "Any sentence, or clause of a sentence, from Scripture, which another began, he could not only finish, but tell the particular verse in the Bible where it was to be found; and, what was still more remarkable, the number of any verse in any chapter and book being given, he was able immediately to repeat" the verse. Moreover, he had for years been in the daily habit of recalling and reciting passages of Scripture thus memorized. This man, thus sup-

Blind Alec's blind memorizing.

plied with Bible words, was thoroughly tested, not only by Mr. Gall, but by the more intelligent citizens of Stirling, lay and clerical, at a public meeting, called for the express purpose of ascertaining his knowledge of the truths clearly covered by the words in his memory. He was first questioned in the facts of English history, which he had been taught by the conveying to him of its ideas rather than by any set form of words covering those ideas; and he was found intelligently familiar with its truths in the field he had traversed. But in not a single instance could he quote a Bible text in explanation, in proof, or in enforcement, of the simplest doctrine or duty. The conclusion was irresistible, in his case, that by all his Bible word-memorizing, in his early life and in his later, he had never, at the first or afterward, acquired a single Bible idea, that "there was in Alec's mind no connection between the truths or duties of Scripture, and the words which taught them." Nor has it, so far, been different with any other person than "Blind Alec" from that day to this; for the mere memorizing of words is never, in itself, the gaining of ideas.

Knowing the words is not knowing their sense.

"There is a well-authenticated instance of a student who actually learned the six books of Euclid by heart, though he could not tell the difference between an angle and a triangle." A Scotch friend tells me of a fellow-student of his, who was accustomed to memorize the demonstrations from Euclid

Parrot recitations in geometry.

for his lessons, day by day, without any understanding of their meaning, and who would rattle them off as if in explanation of the diagram on the blackboard in the recitation room. His comrades would sometimes mischievously change the lettering on the diagrams before his recitation hour; and then he would push ahead with his memorized demonstration, pointing out the alphabetical signs as he named them, in utter ignorance of the mathematical absurdities he was insisting on. Thus he furnished to his teacher a good illustration of the fact that hearing a recitation is not teaching, and that there is no necessary connection between memorizing and learning.

Let me not be misunderstood just here. I am *not* claiming that no gain is possible from storing words in the memory, any more than I am claiming that no gain is possible from buying books for one's library, or from having one's library shelves stored with volumes in every department of knowledge. I *am* claiming, however, that neither the buying of books nor the memorizing of words and sentences is in itself the acquisition of knowledge. At the best, in either case, this is only the gathering of the materials of knowledge, or of instruments for its acquisition. And since memorizing words is not in itself knowledge, it can no more be made knowledge through the recitation of those words, than the possession of books can be made the acquisition of knowledge through their cataloguing. Memorizing

Having a library is not having knowledge.

words has an important place in a pupil's life. In secular school training there are rules and tables and lists that can profitably be fastened in the scholar's memory by rote, for convenience of future reference. In the Sunday-school, and in home religious training, there should be a wise measure of memorizing, by the scholar, of the very words themselves, of Bible passages, of hymns, and of accurate statements of important doctrine. But, whatever place or prominence is given to such memorizing, let not the mistake be made of supposing that the mere memorizing of these words in itself gives the scholar the possession of the idea covered by them. That idea could be conveyed without such memorizing. It may be conveyed in connection with such memorizing. Again, such memorizing may be in connection with the wrong idea, or with no idea at all. Under no circumstances, however, nor in any instance, will the memorizing of the words and the reception of the idea be one and the same thing. *That* cannot be. Nor can the wisest teacher in the world make the two things one, by simply hearing the recitation of what has been memorized.

The possible gains of memorizing.

If you think that the memorizing of words is the great thing in your scholar's preparation for the "class exercise," by all means insist upon it. If you want to ascertain how much and how accurately he has memorized, hear him recite the words he has committed to memory. If particular questions upon

It may be memorizing that you want.

the lesson have been given him, to which he is to find answers, and you desire to know whether he has found the precise answers to those specific questions, then ask him those questions and hear him give the answers. If this is your idea of a "class exercise," the way to secure it is as simple as turning a grindstone crank. This may be all that you deem essential in a teacher's work; but however desirable and important it may be, it cannot be called *teaching;* nor would it *be* teaching if it were *called* so. It is hearing a recitation; but hearing a recitation is not in itself teaching, nor ought it to pass for teaching.

A class exercise.

IV.

WHAT TEACHING IS.

Showing Errors is not Showing the Truth; Indefiniteness of the Definitions; The Essence of All Teaching; Teaching Includes Learning; Other Meanings for Teaching, than Teaching; Two Persons Needed to make One Teacher; A Teacher's Other Work than Teaching.

IT is evident, however, that the definition of "teaching" is not to be arrived at by merely showing that certain processes which too often pass for the teaching-process are by no means entitled to that designation. It is not enough to indicate what is *not* teaching; the inquirer is still left in doubt as to what teaching *is*. It being shown that "telling is not teaching," and that "hearing a recitation is not teaching," the question recurs with added force and importance, What is teaching?

"Teaching" in the dictionaries.

Nor is it easy for the inquirer to obtain a clear and competent understanding of the term "teaching." The dictionaries will give him little aid on this point. Their definitions are varied, vague, and unsatisfactory. If he turns to the technical treatises and manuals on the subject, he will not be likely to gain a much clearer impression of the scope and

purport of the term. Out of an extensive study of the literature of teaching, for now more than twenty years, I can say with positiveness that, from the days of Roger Ascham down to the latest European and American educational writers, hardly one writer in fifty has even attempted to tell his readers what he means by the term "teaching," or to indicate the precise nature and limits of the teaching-process as he understands that process. Commonly, indeed, the term "teaching" is employed by such writers as though its meaning were well understood; yet, in many cases, their own uses of it, at different times and in different connections, would go to show their own lack of a well-defined meaning attached to it, which should sharply distinguish it from "educating," "training," "giving information," "exhibiting impressively," "instructing," "inculcating," and other terms variously used as indicative of educational processes. In hardly more than half a dozen instances have I found an educational writer attempting to explain his understanding of this term "teaching," on which pivoted all the value of the instruction and guidance he essayed to give to his readers. It is, therefore, by no means a needless task for us to seek an intelligent understanding of the nature and elements of the teaching-process, as preliminary to an inquiry into its wise methods.

Indefinite definings.

Jacotot claimed, that "to teach is to cause to learn."

Professor Hart improved on this definition by claiming, that "teaching is causing another to know." Probably no more simple or accurate definitions than these two have ever been suggested. They certainly indicate the essence of true teaching. Teaching involves the idea of knowledge obtained by a process. One may, indeed, teach himself, may be his own teacher, through reaching out after knowledge by an intelligently directed effort; but no one can teach—and to that extent be a teacher of—either himself or another, without the obtaining of knowledge by the person taught. *Teaching*, in fact, includes the idea of *learning*, not as its correlative term, but as one of its constituent parts. There can really be no such thing as teaching without learning; the process of learning must accompany the process of teaching, and must keep pace with it. Just to the extent of the learning on the one part, is there the teaching on the other part. If the learning-process halts, so halts the teaching-process. If the learning-process ends, the teaching-process has ended.

Teaching is causing to know.

Originally, in our English language, as in accordance with the analogy of other European languages, the word "learn" was used in the twofold sense of teaching and learning; one could learn by himself, or he could learn another—could cause another to learn. Thus, the poet Drayton makes a royal guide tell of the instructed king:

Teaching meant learning.

"Who, till I learned him, had not known his might."

And Shakespeare's queen, in Cymbeline, asks of her court physician:

> . . . "Have I not been
> Thy pupil long? Hast thou not learn'd me how
> To make perfumes? distil? preserve?"

In the natural progress of language, there came to be a subdivision of the twofold idea of the word "learn;" and the distinction between the objective and the subjective phases of the learning-process was indicated by the use of the term "teaching" for the one, and "learning" for the other. Now, therefore, "teaching" is that part of the twofold learning-process by which knowledge which is yet outside of the learner's mind is directed toward that mind; and "learning" is that part of the same twofold process by which the knowledge taught is made the learner's own Still, as before, however, there can be no teacher where there is not a learner; although, on the other hand, there may be a learner where there is no one else than himself to be his teacher. If this truth be borne clearly in mind, there is a decided gain in the verbal distinction of the two component parts of the learning-process, as made by our modern use of the words "teaching" and "learning;" but if this distinction should lead us to suppose that there *can* be any teaching where there is no corresponding learning; that it is possible, in fact, for one to teach while no one learns;—then indeed it would be far better for us to go back to the old

The relation of teaching to learning.

terminology, and to insist in very phrase that no one is taught until he has learned, and that no one teaches another until the other learns; that, in short, teaching another is ever and always learning another, causing another to learn.

Other uses of the term "teaching."

It is, of course, not to be denied, that the term "teaching" is often fairly employed in other senses than a technical one. Thus, we speak of the teaching of our example; of our teaching others by the spirit which we manifest, or by the conduct which we display; of our causing others to know, from what they see in us, that our way is desirable, or that it is undesirable; of our thus leading them in the path we pursue, or impelling them toward another path than that. To teaching of this kind, all of us are given, at all times. In *this* sense, we all are teachers, always. We are continually causing those about us to know the better way, or the worse. But it is not of this kind of teaching that we speak, when we say that we are Sunday-school teachers; that we are engaged in Sunday-school teaching; that we expect to teach our class next Sunday; or, that we taught our class last Sunday.

What we mean by Sunday-school teaching.

We have in mind, in such phrases, an active and purposeful service, rather than that unconscious teaching of ours which is inevitable, whether we desire it or not. It is the causing another to know that which we know, and which he does not; that which we want him to know, and which we seek to

have him know,—which is "teaching" in its technical sense; teaching in the sense in which we use the term, when we say that we have been teaching a particular lesson to a particular scholar or class. In this sense, "teaching" obviously involves the threefold idea of a teacher, a lesson, and a learner; it involves knowledge on the teacher's part, and, at the start, the lack of it on the part of the scholar; also, an actual transfer of that knowledge from the teacher's mind to the scholar's, before the teaching-process is concluded. Hence, to say that you have "taught a lesson," includes the idea that some one has learned that lesson; for unless there is learning by a learner there can be no teaching by a teacher; and until the teacher has caused a learner to know a lesson, or a truth, the teacher has only been trying to teach—so far without success.

Threefold idea of teaching.

Intelligent, purposeful teaching includes the idea of two persons, both of them active. Nor is it enough that there be two persons, both of them active; both active over the same lesson. *This* may be secured by hearing a recitation, and commenting on it; but that is not, necessarily, teaching. The scholar, in such a case, may be merely exercising his memory, reciting what he has memorized verbally without understanding a word of it; he learns nothing; he is not taught anything; he is not caused to know a single fact or truth, by his teacher's hearing him recite; nor does he learn anything by his

Two must combine to make one teacher.

teacher's wisest comment, if he pays no attention to that comment, or if he is unable to understand it. "Teaching," as causing another to know, includes the mutual effort of two persons to the same end. The teacher must endeavor to cause the pupil to learn a particular fact or truth which he wants him to know; the learner must endeavor to learn that particular fact or truth. Until the two are at this common work, the process of teaching has not begun: until the learner has learned, the teacher has not taught.

Teaching is by no means all of a teacher's work; nor is it always the most important work of a teacher. Impressing one's pupils, and influencing them, are important factors in a teacher's work, when we speak of "a teacher," as one having children in charge, in a school—on a week-day, or a Sunday. A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life, impress and influence a pupil quite as much as a teacher's words. It is a teacher's duty to love his scholars, and to show his love for them; to have sympathy with them, and to evidence it; to gain a hold on their affections, outside of the class-hour, as well as during it; and to pray for them specifically and in abiding faith. There is no technical "teaching" in all this; but what would technical teaching be worth without this? There are teachers in the Sunday-school who do a great deal of good without teaching;

The teacher's other work than teaching.

they perhaps do a better work in the Sunday-school than many of their fellows, who *do* teach. Their work ought not to be undervalued because it is *not* teaching; neither ought it to be confounded with teaching.

Impressing and influencing members of a class is one thing; teaching a Bible lesson is another thing; the two may go on together, or again there may be the one without the other. Whether the one or the other is wanted, or both together are desired, it is important to bear in mind what teaching is, as distinct from any other desirable work of a teacher. If a Bible lesson is worth teaching, it ought to be taught: if it is taught, it must be by the process of teaching; and there is no such thing as teaching by a teacher, unless at the same time there is learning by a learner. The question, therefore, at the close of each Sunday-school hour, is—*not*, Were you with your class? not, Did you prepare yourself on the lesson of the day before coming to your class? not, Did you state and illustrate important truths which it would have been well for the members of your class to know? not, Were your hearers attentive, and seemingly impressed? but—Did you cause anybody to know anything about the lesson of the day? *That* question you cannot properly answer, unless you have proof that some one of your hearers learned what you tried to make him know. Until you can speak with positiveness on this point,

The question for you.

you cannot say whether or not you have taught the lesson, or any part of it, to all of your class, or to any one scholar.

Although teaching is by no means the exclusive, nor yet always the foremost, duty of a teacher, yet teaching is teaching; and no prevalence of popular opinion can make anything else than teaching, teaching. And let it be remembered that the proof of the teaching-process always rests with the learner; not with the teacher, whether the scholars be young or old. The teacher can prove that he *tried* to teach; the scholar alone can show that the teacher *succeeded.*

Where the proof rests.

THE TEACHING PROCESS.

2. ITS ESSENTIALS.

PRELIMINARY STATEMENT.

HAVING ascertained the nature of the teaching process, the next step is to consider its essentials. It being seen that the teaching process is twofold, including both learning and teaching; that teaching involves the idea of a person who is to learn, a person who is to aid the learner in his learning, and a truth to be learned,—it would seem to be obvious, that he who would teach intelligently must know whom he would teach, what he is to teach, and how he is to teach, before he can fairly begin his teaching. Knowledge at these three points is not merely desirable; it is essential. Without such knowledge, intelligent teaching is an impossibility.

Teachers who never teach.

It is not to be denied that there are Sunday-school teachers who retain their places for years, and who attend to what they understand to be their duties, week after week, during all that period, without having any fair knowledge of their scholars

individually, of their lessons in detail, or of wise methods of teaching; but all this does not make these "teachers," teachers; nor does it make their "teaching," teaching. No teaching can be true teaching which lacks any one of the three essentials of teaching which are above indicated, and which are now to be considered in their order.

I.

YOU MUST KNOW WHOM YOU ARE TO TEACH.

Why You should Know Your Scholars; Absurd Teaching; Well-informed Ignorance; Children's Lack of Knowledge; All Things to All Men; Giving a Prescription.

To begin with, as a teacher, you must know *whom* you are to teach; not merely know your scholars by sight, know them by name, know them so that you can greet them as acquaintances, but know them in their individual capacities, attainments, and needs. On the face of it, this knowledge of your scholars is essential as preliminary to any intelligent teaching on your part. It may be, they are blind. That fact does not forbid your teaching them; but it does forbid your reliance on ordinary maps, pictures, and the blackboard, as teaching agencies. Possibly your scholars are deaf and dumb. If that be the case, the agencies which you would reject for the blind come up into added prominence as helps to teaching. Even though you are sure that your scholars can both see and hear, you need to know also that they are capable of under-

Your necessity of knowing.

standing your language, and that they are reasonably familiar with the words you employ; otherwise their eyes and ears might as well be closed, for all the good they get from your utterances.

It is a sheer absurdity for you to attempt to teach another, unless you and your scholar are acquainted with a common language. It is a literal "absurdity"—more literally than, perhaps, you have had occasion to consider. What is an "absurdity"? The root idea of that word is *ab* and *surdus*—from a deaf man; such responses as would come from a man who could not hear your remarks, but who wanted it to appear that he did. All of us have had, or have heard, "absurd" conversations of this sort. You meet a man on a country road, and, saying, "Good day" to him, you ask, "How far is it to Wilton, please?" He nods back a good-day, with the "absurd" response—for he is a deaf man—"Well, no; I haven't got any Stilton cheese, but I've been making some good Young Americas." That man understood your question quite as well as many a scholar in the Sunday-school understands his teacher's ordinary language; and if there were more outspoken answering in our Sunday-school classes, there would be more of these absurdities apparent to all.

A sheer absurdity.

Socrates said that a knowledge of our own ignorance is the first step toward true knowledge; and it was Coleridge, I think, who supplemented this truth

with the suggestion that, "we cannot make another comprehend our knowledge, until we first comprehend his ignorance." So long as we suppose a scholar to know what he does not know, we shall refrain from causing him to know *that*, and in consequence we shall be unable to cause him to know anything beyond that—anything to an understanding of which *that* is a prerequisite. Woful mistakes are constantly making in the Sunday-school, because of a teacher's failure to know his scholar just at this point—to know his scholar's ignorance. A good illustration of the danger of a lack just here, is that given by Mrs. Horace Mann, in her story of a district school where, on the occasion of her visit, those boys who wanted "to be good" were asked to rise in their places; and all but one stood up. When that solitary little fellow was urged by his teacher to rise with the others, he began to cry, with a whimpering "No"—"no"—between his childish sobs. At this, Mrs. Mann stepped down alongside of him, and putting her arm over his shoulder tenderly, she asked, "What do you think it means *to be good*, my boy?" "Ter—be—whipped!" was the sobbing answer. The poor boy had been told when he was flogged, that it was to *make him good;* and his untutored mind recoiled from an added supply of that kind of "goodness." That boy understood his teacher quite as well as many a scholar has understood your wisest words spoken for his teaching.

A knowledge of ignorance as a means of more knowledge.

A boy's reluctance to be good.

There is no mistake about this. The experience of the best teachers abundantly confirms this truth.

An intelligent Bible class teacher in a New England church had before him ten or twelve adults, all of whom were church-members, and one of whom had long been a church-officer. In considering the opening verses of the Book of Acts, the teacher asked what was meant by the "passion" of Jesus there mentioned. Not getting an answer at once, he repeated the question in a leading form, "Why, what events in the story of Jesus are referred to, when he says here that 'he showed himself alive after his passion'?"—but that also failed to bring an answer. Thinking that the lack must be in his mode of questioning, or in the hesitation of his scholars to speak out, he set himself to get an answer to that question. After following the matter until he was satisfied, he found that not a scholar in his class had any proper understanding of the term "passion" as applied to the closing sufferings in the human life of Jesus. That discovery changed utterly the methods of that teacher in his teaching work. He now for the first time comprehended the measure of his scholars' ignorance; and thus, for the first time, he was ready to begin their teaching. And his class was, in general intelligence, far ahead of the average class in the Sunday-schools of America. Not all scholars would stumble at the *same* term, but most of them would be ignorant of the mean-

What a Bible class did not know.

ing of some word in quite as familiar use as "passion."

An observant and faithful teacher in a Philadelphia Sunday-school, told me of his being surprised by the question, from a bright scholar who was about twenty-five years old, "Who was 'the despised Galilean'?" On one occasion I found myself, as a visitor for the day, teaching a class of New York City lads, from fourteen to seventeen years old; bright lads, out of the better class of Christian homes in that city. In the lesson for the day, the differences between the teachings of Moses and the teachings of Christ—the Law and the Gospel—were touched upon. I questioned those lads familiarly as to their understanding of the terms "Law" and "Gospel," and, to my surprise, I found that not one of them had any other idea, in either case, beyond a statutory civil enactment on the one hand, and certain books of the New Testament on the other. Is it strange that there are "absurd" answers, or no answers at all, to questions put by Sunday-school teachers, to scholars who have no better understanding than in these cases, of the words employed in their questioning?

More cultured ignorance.

There are none of us but are using words continually, in ordinary conversation, which are not understood by those whom we address by means of those words. Thus, at another time, I was pointing out to one of my little daughters the beauty of the

Using strange words.

woods beyond the meadow we were passing, on a summer ride. The child looked puzzled, but said nothing. When another reference was made to the distant "woods," she ventured the inquiry, "Papa, where are the *woods?* Are they back of those *trees?*" The meadow she knew, and the trees she knew, but where were the woods? She had never been told, in so many words, that a great number of trees together were called "woods." I was then taught a lesson, when I thus learned her lack. Yet again, when I was leaving home for a brief absence, I asked another of my daughters to note her pastor's text on Sunday morning, and report it to me when I came back. She failed to do this. As I was going away for another Sunday, I repeated my request. Again my daughter failed me. When this had happened the third time I proposed, like Mrs. Horace Mann, to look into the cause of this trouble; for I was sure that my loving daughter would have reported the text, if a willing mind were the only need. "Now what is the trouble, my dear child?" I asked her tenderly. "Why didn't you remember the text, or something about it?" Encouraged by this, the little girl looked up and asked a question for herself: "Papa, what is the *text?*" Another "absurdity"! I had simply taken it for granted that my daughter knew what was the "text" in our pastor's morning service; and she would have known it if I had been a better *teacher*. I was tell-

Where are the woods?

Where is the text?

ing this incident soon after to a friend, and that friend told me of a similar "absurdity" in a home with which he was connected. A lad, who had been taken into that family as a farm boy, was told on Sunday, as he started for church, to be sure and remember where the "text" was. On his return he was questioned by his mistress: "Well, John, where was the text this morning?" "I don't quite know, ma'am," he replied doubtingly; "but I think it was somewhere down by the door." All in bewilderment over that mysterious term "text," the well-intentioned but ill-taught lad had devoted his morning hour in church to finding out where that thing could be, any way; and he was unwilling to confess his failure. That was an absurdity; just such an absurdity as every teacher is liable to have in his class, unless he measures wisely the knowledge of those whom he essays to teach.

Near the door.

Children, generally, lack a knowledge of things, and an understanding of words, with which they are supposed to be familiar, to an extent far beyond the conception of those who have not given particular attention to this matter. In evidence on this point, Professor G. Stanley Hall, a keen observer of child nature, published, not long ago, the tabulated results of his careful examinations into the knowledge of common things possessed by children who were just entering the Boston primary schools. Out of some two hundred of these children, he found

Children's ignorance of common things.

that one-fifth did not know their right hand, or their left; one out of three had never seen a chicken; two out of three had never seen an ant; one out of three had never consciously seen a cloud; two out of three had never seen a rainbow; more than half of them were ignorant of the fact that wooden things are made from trees; more than two-thirds of them did not know the shape of the world; nine-tenths of them could not tell what flour is made of. And so on through a long list of lesser and larger matters in the realm of common things. A conclusion to which Professor Hall arrived, was: "There is next to nothing of pedagogic value, the knowledge of which it is safe to assume at the outset of school life." Unless the Sunday-school teacher has been at the pains of testing his scholars' knowledge at the point where he would begin his teaching, he is pretty sure to be in error as to the measure of their ignorance, and to be unfitted, in consequence, to teach them wisely.

Assume nothing.

It is because of this liability of one, who well knows *what* he would teach, to fail of knowing accurately the measure of him *whom* he would teach, that many a learned man has proved to be among the poorest of teachers. Professor Payne, an eminent English teacher, has said, in recognition of this truth: "A man profoundly acquainted with a subject may be unapt to teach it, by reason of the very height and extent of his knowledge. His mind

Younger teachers are better.

habitually dwells among the mountains, and he has therefore small sympathy with the toilsome plodders on the plains below. It is so long since he was a learner himself, that he forgets the difficulties and perplexities which once obstructed his path, and which are so painfully felt by those who are still in the condition in which he once was, himself. It is a hard task, therefore, for him to condescend to their condition, to place himself alongside of them, and to force a sympathy which he cannot naturally feel, with their trials and experience." Commonly, indeed, he is unaware of the gulf which separates him from his scholars, because, while knowing *what* he would teach, he does not know, nor has he sought to understand, those *whom* he would teach. For this reason, also, young teachers in the Sunday-school are commonly more successful as teachers than older persons. The young teacher knows the scholar, by his very sympathy with the scholar in that scholar's lack of knowledge. When, indeed, you find a successful old teacher in the Sunday-school, you find one who has kept young, and who still feels young. Being young in feeling, he knows how the young folks feel; and knowing their feelings, he more nearly knows them as they are.

A great gulf.

It is not alone in the measure of his knowledge, that a scholar is to be studied, and to be known by his teacher. It is in his personal tastes and peculiarities, in his feelings and desires, in his methods of

Using fly-poison wisely.

thought and his modes of action, in his characteristics and tendencies, and in the nature of his home and week-day surroundings, that a scholar must be known before he can be taught intelligently. It is related of Professor Orfila, the great French toxicologist, that when he was testifying, in a court of justice, of the relative power of minute doses of a particular poison, one of the lawyers in the case inquired of him derisively, "Could you tell us, Professor, the precise dose of this poison which a *fly* could take safely?" "I think I could," was the cautious answer; "but I should need to know something about the particular fly under treatment. I should want to know his size, his age, his state of health, his habits of life, whether he was married or single, and what had been his surroundings in life so far. All these things bear on the size of the dose to be administered in any case." Surely a scholar deserves as much study, and as wise and as cautious treatment, as a fly. But not every teacher is as wise or as cautious as Professor Orfila.

A safe dose.

A wise Connecticut teacher illustrated the necessity of a careful study of each scholar individually, in order to his wise teaching, after this fashion: "Suppose that you were a worker in metals, and had a foundry and a forge in which you cast all manner of curious things, or at which you wrought all manner of cunning devices. Suppose a stranger should come to you, bringing sealed packages, and

Different work in different metals.

should say, 'Here are various kinds of metals. Without unsealing them, put them at once into your furnace, run them into your mould, work them at your forge, treat them all alike, and produce for me a set of images, each the exact counterpart of the others. Would you not reply: 'The thing is impossible. Let me know what I am working on. Brass will not melt as readily as lead. Iron is not as malleable as copper. Steel is not as ductile as gold. One process for one, another for another, is the rule of my trade.' 'But,' he urges, 'metal is metal, heat is heat, a forge is a forge, a mould is a mould. Is not that enough?' Your answer is, 'Metals differ. The heat that melts one would sublime another. The mould that is strong enough for one is too weak for another. The blow that would crush the one would rebound from the other.'" And that wise teacher's enforcement of this telling illustration is worthy of the attention of every teacher: "My brother teachers, are we not too apt to think that the iron will, the leaden insensibility, the brazen defiance, and the golden sincerity, which exist in our classes, will, if put into the same furnace of appeal, shaped in the same mould of instruction, and hammered at the same forge of argument, all conform to the same image? Do we take pains enough to learn the nature of the peculiar metal on which we are working? and to adopt wisely the means to the end, the process to the result?"

Metals differ.

Dean Stanley says of the teaching-method of Dr. Thomas Arnold, "His whole method was founded on the principle of awakening the intellect of every individual boy." And that ought to be the basis of every good teacher's method.

A different teacher to every scholar.

The distinguished principal of one of the New York state normal schools has said, that if he had a class of fifty scholars, he would try to be fifty different teachers, as he turned from one to another of those scholars to instruct them severally. In doing this, that principal would simply be doing a teacher's duty; but it is a duty which can never be done intelligently until the teacher knows the differences which distinguish his scholars one from another. No wise adaptation of instruction is possible, unless the teacher understands the peculiarities of each scholar whom he is to instruct. If the scholar is already a consistent church-member, he certainly requires very different teaching from that suited to a young reprobate. If he is of a tender, loving heart, and of a mercurial temperament, his share of instruction should be another than that for a lad of a cool and calculating disposition. One scholar is to be reached through his feelings; another through his reason. One likes pictures and stories; another prefers to follow a thread of new thought. Each scholar has his individuality; it is for the teacher to know what that is, as preliminary to any hopeful effort at teaching the scholar.

Jesus Christ, the Model Teacher, distinctly affirmed his recognition of different classes of hearers, when he discoursed to the multitudes; and he told his disciples plainly, that his manner of presenting truth was chosen in view of the fact that *they* were privileged to understand what his other hearers did not. His telling the truth in the form of parables, did not in itself teach his hearers; but afterwards he taught to his disciples, that which not even they had learned from its mere telling. "There were gathered unto him great multitudes; . . . and he spake to them many things in parables. . . . And [afterward] the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables. . . . Hear you [now] therefore [the explanation of] the parable." Paul, also, had regard to the individual peculiarities of those whom he would teach, and adapted himself to them accordingly. "To the Jews, I became as a Jew, that I might gain Jews," he says. "To the weak I became weak, that I might gain the weak: I am become all things [by turns] to all [the different sorts of] men, that I may by all [these different] means save some." Paul would never have attempted to teach all the scholars in one class after the same pattern.

The model teacher's method.

All things to all.

A teacher's study of his every scholar is quite as important as his study of his every lesson; and the former study ought, in fact, to precede the latter study; for until you know whom you are to teach, how can you judge what is to be taught to him? It has been wisely said on this subject, that "a sick soul needs not a lecture on medicine, but a prescription." If you are to prescribe for a moral patient, you need to get down alongside of that patient, and to feel his pulse, and to look at his tongue, in order to know what is his precise condition, and what are his present requirements. With the highest attainable medical skill, and with a well-supplied apothecary's shop at his service, no physician could administer a prescription intelligently unless he knew who was his patient, and what were the nature and the stage of his disorder. Nor is a teacher more potent in his sphere, than is a physician in his. The best teacher in the world is not prepared to teach a Sunday-school class, until he knows the members of that class. He must know whom he is to cause to know a truth, before he can fairly begin to cause that truth to be known.

Giving a prescription.

Solomon was wise enough, and even under Divine inspiration he was not too wise, to perceive and to point out the duty of treating each child as an individual personality, in all attempts at his training. "Train up [or, from the start, teach] a child [any child, every child] in the way *he* should go [not

Solomon's idea of wise training.

necessarily in the way of the other children; not in one and the same way for all children, but in *his* particular way, the way in which *he*, out of all the mass of humanity, ought to go; whether any other child ever went that way before, or whether any other child will ever be suited to go that way again]: and [then] when he is old, he will not depart from it." That is Solomon's idea; although that is not the idea which popular error has twisted from that inspired injunction. As The Speaker's Commentary says on this passage: "Instead of sanctioning a vigorous monotony of discipline under the notion that it is 'the right way' [for all children, for all our scholars], the proverb enjoins the closest possible study of each child's temperament, and the adaptation of his way to that." And as it is in training, so it is in teaching. Knowing the scholar individually is essential to teaching the scholar fittingly.

One way for each.

II.

YOU MUST KNOW WHAT YOU ARE TO TEACH.

Scholars may Study, but Teachers must; A Boston Blunder; Knowing about the Lesson, without Knowing the Lesson; A Yorkshire Method; What you must be Sure of.

WHEN you fairly know whom you are to teach, then comes the question, What are you to teach him? And until you know for yourself what you would cause your scholar to know for himself, you are, obviously, in no state of fitness to begin your work of causing him to know anything, of beginning your part in the twofold teaching process, the twofold learning process.

Suppose the scholar does not study?

You will ten times hear a teacher's complaint that his scholars do not study, where you once hear a teacher's admission that he goes to his class without knowing that which he seeks to cause his scholars to know. Yet a scholar's study in advance of the school-hour is not indispensable to a teacher's teaching, whereas a teacher's knowledge of that which he is to teach, *is* indispensable. Study on the scholar's part is very important in its place, important to the scholar in the exercise of his mental faculties, and

in the storing of his mind; but the scholar's preliminary study is no part of a teacher's teaching: it is not an element of the teaching process. That which a scholar has learned all by himself, before he and his teacher came together, the *scholar* deserves all credit for; that which the *teacher* is to cause a scholar to know, must be the teacher's possession before he can make it the scholar's possession.

If hearing a recitation were teaching, *then* it would not be necessary for a teacher to know in advance that which his scholar is to recite in the class. The real work in such a case would be the scholar's, in his preliminary study of the matter to be recited. The teacher's duty might be performed by a vigorous hold on the catechism, or the question book, or the Bible, in the class hour; and by the exercise of his lungs in asking the questions, or in giving the word for a start, the exercise of his eyes in following the lesson text and by the exercise of his ears in noting the recitation. Such "teaching" as that would not require any special preparation by the teacher for his class work, week by week. Much that is called teaching is, however, just that and no more; but calling it teaching does not make it teaching. It is *not* teaching, even if it is called that. Teaching involves and necessitates both a teacher and a scholar, and also a preliminary knowledge by the teacher of that which he is to cause the scholar to know by the aid of his teaching.

If only hearing were teaching.

It is obvious that we cannot intelligently cause another to know what we do not first know ourselves. The blind may, it is true, kindly undertake to lead the blind, but it is more than probable that both leader and led in such a case will, sooner or later, land in the ditch. There is a good deal of such leading, and a good deal of such landing, along our Sunday-school highways, at the present day; but that does not, by any means, increase the desirableness of the method or of its results; nor does it change the nature of either. An inspired writer said of some would-be teachers, eighteen centuries ago: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." And that suggestion would have as much force in the case of a great many teachers now as it had then. In Boston Harbor there is a reformatory school-ship, on which boys are placed to learn the rudiments of navigation, and of mental and religious knowledge. One day, while the superintendent of that school-ship was on shore, a stranger visited the vessel, and, according to custom, he addressed the boys collectively. According, also, to a too common custom of talkers, if not of teachers, the stranger attempted to make use of illustrations with which he was unfamiliar, by indulging in nautical figures of speech, where he was at every disadvantage

The way into the ditch.

Ships and religion.

with his bright sailor-boy hearers. When the superintendent returned, he said to the boys, at their evening gathering for prayer, "Boys, I understand you had a stranger to talk to you to-day." "Yes, sir!" "Yes, sir!" came up from a hundred voices. "Well, what did he talk to you about?" "About two things that he didn't understand!" was the unexpected response from one sharp boy. "Why, what two things were those?" "Ships and religion!" was the witty answer, as giving the measure of that talker's knowledge of the topics he attempted to handle deftly. It would be well if no one since that stranger had attempted to teach what he did not understand.

What will you teach?

You are going to teach. Well, *what* are you going to teach? "To teach Bible truth." But Bible truth is a large subject. You can hardly teach all of it at once. What part of it are you going to teach now? "Oh! to-day's lesson, of course." What is to-day's lesson? "It is Mark 5 : 21–43." I did n't ask *where* the lesson is, but *what* is it? "It is 'Power over Disease and Death.'" I didn't ask what the lesson is *called*, or what it is *about*, but what *is* the lesson? "Why, the lesson is a number of verses out of Mark's Gospel, telling certain facts in the life of Jesus, showing his power to heal the sick and to raise the dead, and including several points of interest bearing on his knowledge as well as his power, and on the spirit of faith which he approved." Well, now

the facts of this lesson clearly involve some points of geography and chronology, and of Jewish manners and customs in the days of Jesus; are you thoroughly familiar with all of these? "Oh no! I look upon such matters as of minor consequence." Very good, what *do* you look upon as of chief importance in this lesson? Do you propose to teach the mere *words* of the lesson, so that all your scholars can recite them? or, the *facts?* or, the involved *doctrines?* or, the practical *applications* of both facts and doctrines? "Oh! I wouldn't confine my teachings to the mere memorizing of the words; nor to the mere facts; yet I should want both words and facts to have a place in the teaching. And I should have in mind the doctrines and their applications, and I should try to teach more or less of them." Well, have you now fully in your mind the facts of this lesson, and the implied doctrines, and their applications, which you propose to teach to *your* scholars as a class, and to one scholar and another of that class, as individuals? Until you have all this in your mind, you are not fitted to teach all this to your scholars. If you have it in mind, it is because you as a teacher have made wise preparation so far for to-day's lesson teaching. One thing is sure, unless you know, before you begin to teach, just what you *would* cause your scholars to know by your teaching, they are not likely to know, when the class hour is over, just what you *have* caused them to know by your teaching.

Are you ready?

If telling a thing were teaching that thing, the necessary preparation of a teacher for his teaching work would be greatly diminished. He would only have to fill his mind with such things as *he* deemed worth knowing, or worth telling, and then pour them out to his class in a stream of resistless eloquence. He might then talk to his class about Bible geography, or Bible chronology, or the manners and customs of Bible lands, or the facts of the day's lesson, or the chief doctrines involved, or the applications of both facts and doctrines, just as he happened to think of these things, or as his class seemed to be interested in what he was saying. But all this could be done without any teaching whatsoever. There can be no teaching where nothing is learned. Until some one has been caused to know, the teaching attempted has not been a success—is not a completed fact. Hence a teacher cannot know what he *is* to teach until he knows what he *can* teach—at that time, to the scholar, or to the scholars, before him. He must not only know what he would *tell* to his class, but he must know what he can cause the members of his class to *know* with the help of his teaching.

What goes to complete teaching.

Because the sick soul needs not a lecture on medicine but a prescription, therefore it is essential, that he who would prescribe for a sick soul should not only know the peculiar capabilities and needs of his patient, but be familiar also with the nature and

strength of the medicine to be prescribed for the particular case under treatment. It might answer in Dotheboys Hall, before Mr. Dickens laid bare the methods of that Yorkshire institution, to prescribe a dose of sulphur and molasses for all the schoolboys alike, on a winter's morning, whatever was the state of their appetites and digestive organs; but that would hardly be called a wise medical treatment of the young in any first-class boarding-school at the present day. Nor does the fact that a similar mode of supplying all the scholars in a class or school with the same mental dose—and that according to the teacher's fancy rather than the scholar's need—still prevails in many a Sunday-school of our land, prove that there can be such a thing as intelligent teaching, where the teacher does not know that what he would like to teach can be put within the comprehension, or is at all suited to the peculiar needs, of the scholars he essays to teach. The medicine itself must be known, and the size of a safe dose for the patient in hand must be duly considered by the physician, before there can be any wise prescribing for any patient, young or old. You must know what you *can* teach in this particular case, before it can fairly be said that you know what you are to teach.

Sulphur and molasses for all.

To know what you are to teach, necessitates an intelligent study of your lesson, while the scholars whom you are to teach are before your mind's eye as you are studying. You must consider well

What it is necessary to know.

the capabilities and needs of your class as a whole, and of your scholars individually. You must know what there is in the day's lesson, which it would be well for *your* scholars to know. You must know also whether or not your scholars can be made to know just *that*. If it is within the possibilities of their comprehension, then it is for you to get it fully and fairly into your mind, in order that it may be transferred to their minds. Until you know the lesson in this way, you do not know *what you are to teach*—and surely you are not prepared for teaching until you know thus much!

III.

YOU MUST KNOW HOW YOU ARE TO TEACH.

Knowing how is Essential to Well-doing; A Doctor with all Kinds of Knowledge but One; The Need of a Vent-hole; Choosing your own Method.

EVEN when you know accurately whom you are to teach, and what you are to teach, you still are unprepared to bear your part in the twofold teaching process, unless you know how you are to teach. The scholar being before you, and being well understood by you; the truth which you would teach him, which you would aid him to learn, being well in your mind,—the question is still unanswered, How are you to teach him? How are you to make him the mental possessor of that which is now your mind-treasure, and which you desire to have him possess?

No doing a thing without knowing how.

In everything which needs doing, a knowledge of the method of doing is of prime importance. A man cannot milk a cow, or whitewash a garret, or make a shoe, or paint a picture, or write a book, or keep a hotel, or do anything else in this world,—unless, perhaps, it is to fill a government office,—without knowing how. The fact that the work

attempted is a religious one, does not make it any the less important that the doer should know how to do it. He who would preach, must know how to preach; and he who would teach, must know how to teach. No man can call himself ready to teach, until he knows how he is to teach; until he is not only acquainted with wise methods of teaching, but has decided upon his plan, in accordance with those methods, for the work immediately before him.

What a diploma cannot do.

It is one thing to have knowledge on any subject; it is quite another thing to be able to make that knowledge practically available to others. A young man goes through a course of study in medicine. He reads treatises in one branch and another of medical science, and medical practice; and he attends lecture after lecture from eminent professors in every branch. All this is very well in its way; but it does not, in and of itself, make the young man a good physician. When the student is finally under examination for a medical diploma, it will not be deemed sufficient that he has attended the lectures regularly, and has studied the books faithfully; nor yet, that his mind is stored with the great facts concerning the constitution and the disorders of the human body to which he is preparing to minister, and the nature and force of the remedies from which he is to select for each case under treatment; he must also be able to say *what* he would do in a given

emergency, *how* he would treat a particular case when it was before him.

Imagine, for example, the examination of a medical student: "Suppose you were called to see a man who had taken an overdose of laudanum, and was rapidly sinking; how would you treat the case?" "I should at once recognize his great danger, and my great responsibility, and I should want to do the very best I could for him." "That is all very well, so far as your feelings and wishes go, but now, what is your knowledge of the thing to be done in this emergency?" "Well, I think I ought to have some knowledge in that line. I have attended medical lectures for three years; and the subject of poisons was handled at our college by one of the most distinguished toxicologists in this country. Moreover, I have read on that subject as much as any young man of my age whom I know of." "You certainly seem to have had good opportunities of learning. And now we are trying to find out if you can put your knowledge to a good account. What would you do for this patient?" "I should tell him plainly that his life depended on his getting that laudanum out of his stomach?" "Yes, but he might be already so drowsy that he couldn't hear you; or indeed he might not care to be cured; what then?" "Oh! I can't tell exactly what I would do in such a case. I have studied medicine faithfully. I know all about the human system, and all about

Testing the young doctor's knowledge.

drugs and medicines. When I come to a case of any sort, I shall look at it as it is, and decide what it is best to do under the circumstances. I can't say beforehand just what I would do." "Well, if you do not know how you would go to work to save a man who was sinking under laudanum, or who had punctured the femoral artery, it would be too great a risk for the patient to be in your hands while you were deciding what was the proper mode of his treatment. He would be pretty sure to die on your hands in spite of all your lecture-hearing, and your home-studying. We shall not call you ready to practice medicine, until you know *how* to practice it in order to make it effective in a life and death matter of this kind."

Not prepared.

Just here a bystander interjects his view of methods: "*I* never attended any medical lectures, nor read much on this subject, but I have seen the doctors treat some cases like the one you are talking about; and if I were at hand when there was no one else to help, I would get such a man to swallow lukewarm water with mustard or soap in it, a pint at a time, and if that didn't answer, I would have my finger down his throat. And when that poison was out of him, I would have him take strong hot tea or coffee, and get him to bed; seeing to it that his respiration and pulse were kept up, by artificial chafings and fomentations, and finally, that he had good rest and nourishment." "Well, now, *that* sounds practical."

Practical, even if not technical.

It seems that the knowing *how* to do is the best kind of knowledge in such a case. It is all-important to the poisoned man that one who is treating him knows how to help him, even though he lacks the stores of other kinds of knowledge which fill the mind of a medical student who knows everything except the how to make his knowledge available.

In every profession it is the same as in medicine; and so it is in every occupation. A lawyer must not only know the law, and know his client's case, but he must know how to draw up his papers, how to make his motions, how to proceed at every step of the trial; he must have a plan beforehand in the questioning, or the cross-questioning, of every witness on the stand, and in his method of bringing every man of the jury to see the case as he sees it. And what would an architect or a builder be worth, as a practical matter, however much knowledge he had of styles, or details, of architecture, unless he knew how to arrange for the building material, so as to have each part fit the other parts, and to have every part ready just when and where it was wanted! From ruling a kingdom down to weeding an onion-bed, it is quite as important to know *how* to do what needs doing, as it is to have stores of knowledge concerning the things to be done.

The need in every profession.

There is no class of persons in the world who more need to have a knowledge of wise methods in their line of work, than Sunday-school teachers;

Teachers must know.

and there are none who more commonly fail or fall short in their best endeavors because of their lack just here. Inasmuch as the essence of teaching is causing another to know, it is not enough that the teacher knows whom he would teach, and what he would teach; until he knows how he is to teach, he is yet unprepared for his teaching work. He must know the method by which he is to cause his scholar to know that which he knows, and which he wishes the other to know also; or, his knowledge of both his subject and his scholar inevitably comes to naught. He may be brimful of Bible truth, and brimful also of a knowledge of human nature in general, and of his scholars in particular; brimful again of love for his subject and of love for his scholars; but all this threefold brimfulness is not sufficient to make him a teacher: nor can he be a teacher unless he knows how to teach, how to get some of his brimfulness into his scholars' brim-emptiness. Is not that obvious?

Too much brimfulness.

At a local Sunday-school convention in New England this question of knowing how to teach, was under discussion. "If only a teacher is *full* of his subject," said one speaker, "there will be no trouble in his knowing how to teach his class." "I don't agree to that," said another. "A barrel of cider may be so full that the cider won't run when you draw the tap; it won't run, just because the barrel is so full. You must give some vent to that barrel else-

Lacking a vent.

where than at the tap; and you must know where to put the vent." Fullness is by no means the only qualification of a good teacher; nor is its lack the chief need in the Sunday-school teachers of to-day. Getting the vent-hole in the right place is quite as important as drawing the tap, in order to supply most of our Sunday-school classes with all that the teaching-barrel before them can furnish for their benefit. There are few Sunday-school teachers—very few—who do not know more about each lesson in hand than they know how to teach. If the average Sunday-school teacher could cause every scholar of his class to know all that he knows of the lesson under consideration, there would be such an advancement in Bible knowledge as our fathers never dreamed of for this generation, and as we are not likely to see for some time to come. It is even affirmed by one of the most careful and accurate of our educational philosophers, that "it is a fallacy to assert that there is any necessary connection between knowing a subject and knowing how to teach it." If, however, these two kinds of knowledge have no necessary connection to begin with, they need to be connected in the mind of one who would prove himself a teacher.

Knowing more than you can teach.

There are various methods of teaching. Not all subjects are to be taught in the same way. Not all teachers can use the same method. Not all methods are alike suited to every scholar. Nor are all

Choose your own method.

teachers to be instructed in the methods of teaching best adapted to them and to their classes, through the study of any one set of rules and precepts. It is for each teacher to decide for himself the method of teaching which, all things considered, is most desirable for him, in the teaching of the lesson in hand to the particular scholars he is set to teach. The great question is, not, What are the different approved methods of teaching? not, What method of teaching is most commonly successful in the Sunday-school? but, What method of teaching am I to adopt, in the teaching of this lesson, to this class? or, How am I to cause these scholars to know these truths which I know, and which I want them to know? That question settled, and there is another point gained in preparation for teaching.

Another point gained.

THE TEACHING PROCESS.

3. ITS ELEMENTS.

PRELIMINARY STATEMENT.

AND now we pass from the essentials for the teaching-process, to the several elements of that process; from that which is requisite for its attempting, to that which is involved in the act itself. The teaching-process being, as is already shown, of a twofold nature, involving teaching on the one hand and learning on the other, its elements are threefold, including a portion for each party separately, and a third portion for the two parties conjointly.

One and one and two.

The teacher must be ready to impart; the scholar must be ready to receive; teacher and scholar must combine for the transfer. Neither party can complete the work without the other; nor can the two parties complete the work without conjoint action. To begin with, the scholar must be attentive to the teacher who would cause him to learn. Then the teacher must make clear what he would have the scholar learn. Then the twofold work of the teach-

ing-process, which is also the learning-process, can go on by the combined endeavor of the teacher and the learner.

Hence it would appear that the elements of the teaching-process, as viewed from the standpoint of the teacher, are: Having the scholar's attention, making clear that which is to be taught, securing the scholar's co-work with the teacher. Without these three elements the teaching-process cannot be complete.

I.

HAVING THE ATTENTION OF THOSE YOU WOULD TEACH.

No Teaching without Attention; What Attention is; Attention on the Play-ground; Attention in the Army; Attention in the Sunday-school; Attention at Family Prayers; The Necessity of Holding Attention as well as Getting it.

IT is obvious, that, even when the teacher has his scholar before him; has, also, in his own mind, well-defined facts or views, which he would transfer to the mind of his scholar; and has, furthermore, a well-defined plan of teaching;—all this preparedness amounts to just nothing at all, unless the teacher has and holds the attention of his scholar. Without the attention of his scholar, the best teacher in the world cannot be a teacher to that scholar. Shakespeare says:

The best and the worst.

> "The crow doth sing as sweetly as the lark,
> When neither is attended;"

and the poorest teacher can do no worse than the best teacher, when neither has attention.

So far, perhaps, all will be ready to agree. Every teacher expects to have his scholars' attention; and

What attention is.

many a teacher flatters himself that he has it, when nothing like it is given to him. What is attention? Attention is literally the stretching of one's self toward a thing: it is "the energetic application of the mind to any object," "with a view to perceive, understand, or comply." Attention involves the giving of one's self, by an intelligent surrender or devotion, to the one thing reached after, to the exclusion or forgetfulness, for the time being, of everything else. Attention is something more than being silent; silence is very often the result of listlessness—or of slumber. Attention is something more than looking straight at the person or the thing needing attention: staring at vacancy gives all the fixity of gaze that the best attention calls for; but staring is by no means the giving of attention. Attention is something more than hearing: one may hear the clatter of the steam-cars in which he rides, the din and rattle of the city streets along which he walks, or the rush and roar of the storm outside his house as he sits at home on a wintry night, and yet give no attention to that which he hears. His attention may be wholly on the book he is reading, the business matter he is considering, or the picture he is examining, while the discordant sounds about him are heard without being heeded. Attention is something more than having an interest in a subject before one. Every man has an interest in his health, in his reputation, in his spiritual welfare; but not every man

Hindrances to attention.

gives attention to these things. He may even fail of attention to that which has more of his interest than anything else. The spirit may be willing and earnest, while the flesh is lethargic or weak. An overloaded stomach, or a badly ventilated room, may keep a person from giving attention to words on a subject which has a vital and urgent interest to him. He came to the room expressly to hear about this; but just now he is dropping off into a doze, and he "doesn't care whether school keeps or not." Real attention includes looking at, listening to, being interested in, and, with a positive exercise of the will, reaching out after, the thing demanding attention. Until a scholar is thus attentive, no teacher on the face of the earth is capable of teaching that scholar.

Sporting listlessly.

Let a boy have the bat in a game of cricket; what hope is there of his saving his wicket if he fails of attention to the movements of his opposing bowler? How much would "a fielder" be worth, to catch the ball "on the fly," if he gave no attention to the batsman, in a game of base-ball? Leave out attention, in a sportsman's gunning, and what would be his chances of success in the region of duck, or partridges? Attention is no less a necessity in the more serious business of getting knowledge, than in the games and sports of life. Until you have attention you cannot begin the teaching process. There are a good many things which you would like to have

in a scholar which, after all, you can get along without; but attention is not one of these. A scholar may lack knowledge, he may lack brightness, he may lack a good disposition, and yet he may be taught by you. But while a scholar lacks attention, teaching him is an impossibility. It is every way useless for a teacher to begin an effort at teaching until he has, in some way, secured the attention of his scholars.

In military service, every plan and every movement are on a life-and-death basis. All that is said and all that is done, have an important part in making each man, who is either in authority or under authority, a success or a failure in that which he lives for, and for which he stands ready to die. Officers and men have a common interest and a twofold work in that to which they have pledged themselves, and which they have together undertaken. The power of the officers for that work is in and through their men. The efficiency of the men for that work is by and through the direction of their officers. Neither man nor officer amounts to anything without the other. There ought to be a lesson, then, in the method of securing the twofold work of officers and men in the army. However skilled are the officers, and however well disciplined and experienced are the men, before any movement is attempted, or any command to such movement is given, the one word that always rings out from the

A life-and-death basis.

commanding officer, as preliminary to his specific direction, is "Attention!" There stand the soldiers, already in line, uniformed and trained alike. They are silent as the grave itself. Their eyes are on their commander, as if he were the only object of their sight. Their ears are open to the faintest whisper of his voice. Is not this enough? Are those soldiers not already at attention? No; attention includes more than all this mere quiet passivity of being. There is an active, conscious, determined, earnest outstretching of one's self to heed and to co-work with the one who is to speak, which is essential to the act of *attention*. The commander's call, "Attention! Battalion!" is as if he were to say, "Soldiers, I know you well. You know me. Our interests are one. I have words to speak to you, and I have work for you to do. Your lives and mine, and that which is dearer to us both than life itself, hinge on my wise direction and your faithful doing. Now, then, heed well, and be ready to do!" The experience of centuries has taught soldiers that there is no hope of success in any army struggle unless the officers have first secured and are still holding their men's attention. And all the experience of the world tends to show that untrained scholars have quite as much need as trained soldiers of giving attention to their leaders, in a work wherein leaders and led must act together or utterly fail.

"Attention! Battalion!"

Yet it is a very difficult matter to get and to hold

attention in a class; and the lack of attention is more common and more disastrous in Sunday-school work than is commonly supposed. This in itself would be a reason, if other reasons were lacking, why telling a thing is not likely to be the teaching of that thing; for most of the telling in the Sunday-school is to those who are not giving their attention to the speaker. Professor Hart gives a striking illustration of this truth, out of his experience as superintendent of a Sunday-school in one of the more prominent churches of Philadelphia. He says: "In my own Sunday-school, I had neglected one morning to bring with me the teachers' class-books. After opening the school, I rang the bell as a signal for attention. [The fact that this was unusual, was a break in the ordinary course of the exercises, gave it an added and a special prominence before the entire school.] There was a general hush throughout the room. All eyes were turned to the desk. I said: 'Your class-books, unfortunately, have been left behind this morning. They have been sent for, however, and they will soon be here. As soon as they come, I will bring them round to the several classes. In the meantime, you may go on with your regular lessons.' The bell was then tapped again, and the routine of the school resumed. In about a minute, a girl came up to the desk, with, 'Sir, teacher says, Will you please send her class-book? it was not brought around, as usual, this morning, before school

Lack of attention is common and disastrous.

opened!' Here was a class of ten girls, averaging twelve years of age, and not one of them, nor their teacher, had heard or understood the notice, which I thought I had made so plain!" Nor was the lack of attention thus indicated a marked exception in the experience of Sunday-school classes.

If you think that attention is easily secured, or that it is commonly given by listeners of ordinary intelligence, test the matter, some time, in your home circle, at family prayers, when you are reading a Bible lesson. I have tried it in this way scores of times, and almost always with the same result. When all were seated, with the understanding that this was a religious service, and that the Bible reading was worthy of the attention of all, I have read a verse or two from the Bible, and then have suddenly asked a question as to the particular statements of the verses just read, in order to see how many of my hearers had given their attention to the reading. Rarely have I obtained the correct answer from any one of those present. Of course this would have been different, had I announced, to begin with: "I am now going to read a verse, and then question you as to its statements. Please give your attention accordingly." My tests have been unexpectedly applied, for the purpose of ascertaining the ordinary attitude of the hearer, in the matter of attention. For example: I would read the passage in Mark 10: 32–45, beginning: "And they were in the way,

Inattention at family prayers.

going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him." Now if I were to ask my questions about this verse while the very words themselves were ringing in the ears of the hearers, the right answers might be given through a recall of the still echoing sounds; therefore I would, as it were, break this echo by such a comment as this: "You will remember that this was not long after the Transfiguration." Then I would go on to ask: "By the way, how many of the disciples were with Jesus, just now?" Perhaps the answer, suggested by this mention of the Transfiguration, would be: "I think there were three; Peter, and James, and John." Or, again, one would say, "I don't recall how many were with Jesus, at *this* time." "But," I would say, "I have just read to you a verse which tells you how many were there." Yet, even then, it is quite likely that not one of my hearers could recall the statement as to "the twelve" which had been read to them, while they were not giving attention. So, again, if I were to ask: "Was Jesus at this time walking in the midst of his disciples? or were they just ahead of him?" or, "Can you tell me where the disciples were going when this incident occurred?" Not one time in ten have I ever obtained a correct answer from even my more intelligent and thoughtful hearers, on such a

A sorry test.

test as this. And this is only one of many proofs that close attention is not easy to secure, nor is it commonly secured, in ordinary religious services. Yet without having attention, the teaching-process must still wait for its very beginning.

Holding as well as having.

Nor is it less important to hold a scholar's attention than to catch it. No teacher can begin to teach until he has caught the attention of his scholar. The moment that a teacher loses a scholar's attention, he ceases to be teaching that scholar. Holding the attention is as essential to a teacher's work, as keeping his balance is to a walker on a tight rope. In either case the loss is fatal to success. This being so, it is evident that a vital question to the teacher, as he begins his class-work, and at every moment as he goes on in it, is, not, Am I saying what needs to be said, and saying it so that these scholars ought to take it in? but, Am I holding the attention of my scholars? Failure at this point is, to say the least, a complete suspension of the teacher's work, and it ought to be so recognized by all. How to get attention, and how to hold it, are matters in the art of teaching which are to be studied wisely, in view of one's personal characteristics and the peculiar needs and ways of his class; but until a teacher realizes that he cannot begin to teach without having attention, or continue to teach without holding attention, he fails as yet to apprehend one of the prime essentials of the teaching-process.

II.

MAKING CLEAR THAT WHICH YOU TEACH.

Making Truth Clear is more than Declaring Truth; Intermediate Agencies in the Transfer of Ideas; Words Less Expressive than Visible Objects; Signs have not Always the Same Meaning; Speaking in Unknown Tongues; Children's Impressions from Unfamiliar Words; Cultivating Stupidity; Getting the Return Message.

WHEN a teacher, fully possessed of a truth worth teaching, fully familiar with wise methods of teaching, and fully acquainted with a scholar whom he would teach, finds himself face to face with that scholar, and the scholar, in turn, is there, all attent on receiving instruction, then comes the teacher's duty of making clear that which he would teach to the scholar; and making a truth clear is something more than stating and declaring a truth; often a great deal more.

Truth cannot be transferred bodily from one mind to another; it is always dependent for its transfer on some intermediate agency. The agency employed for the transfer of thought may be words, gestures, or visible objects,—such as pictures, blocks, or figures; but in any case the agency is, at the best, only a

Symbols of thought.

symbol of the idea, and not the idea itself. The symbol chosen by a teacher may or may not be clear to his scholar; unless it is clear, or is subsequently made so, it fails of success in its designated mission to that scholar.

Words are commonly less expressive and less definitive than visible objects. A word is an arbitrary sign, adopted by those who choose to accept it, as standing for or suggesting a particular thing; it carries no meaning in itself. To those who are uninstructed in its accepted symbolism or suggestions, any word is meaningless or misleading. Just here is where visible objects often have a decided advantage in making one's meaning clear. The word "like" or "dislike," for example, would convey a clear meaning to one fairly acquainted with English; but it would give no idea to a Hindoo, nor even to a Frenchman. But a gesture of approval or of repulsion, with an accompanying facial expression of satisfaction or of disgust, would be understood alike the wide world over. So, again, the word "dog," or the word "rose," would convey a meaning in one part of the world, but not in another, while a finished picture of the animal, or of the flower, would make the thing designated clear to any one who could see, whatever language he was accustomed to. But gestures, pictures, and words, may all fail of conveying one's meaning to another; they will fail unless they are used well and wisely.

"Seeing is believing."

Not all signs have the same meaning the world over. In our part of the world it is a sign of respect to bare one's head, but not one's feet, on entering a church or a private house; but in the East respect is shown, under the same circumstances, by taking off one's shoes, and keeping one's head covered. Nor is a picture equally plain to all. An outline sketch conveys an idea to an observer just in proportion to the play and training of the observer's imaginative faculties; and so it is with a map-drawing, or even with a photograph of mountain landscape. The visible object employed as an agency of instruction does not in itself make clear the thing it is designed to represent. The teacher has a work to do in making that agency effective to the end.

Signs need explanation.

In words, far more than in gestures or in pictures as an agency of communication, there is room for misunderstanding, and there is need of care and effort in making their meaning clear. Persons who are supposed to use the same language often fail to employ words in a signification common to both parties. A capital illustration of this truth is found in Mark Twain's description of an interview between a rough Nevada miner, using the common slang phrases of his region, and the new minister, "yet unacquainted with the ways of the mines," when the miner's object was to engage the minister to conduct the funeral services of a dead comrade. Each speaker employs his own language, which has a meaning in

Gulfs in language.

his mind, but conveys no meaning to the other. "Are you the duck that runs the gospel-mill next door?" asks the miner. "Am I the—pardon me, I believe I do not understand?" queries the minister. "Why, you see," says the miner, "we are in a bit of trouble, and the boys thought maybe you would give us a lift, if we'd tackle you—that is, if I've got the rights of it, and you are the head clerk of the doxology-works next door." "I am the shepherd in charge of the flock whose fold is next door." "The which?" "The spiritual adviser of the little company of believers whose sanctuary adjoins these premises." Here the miner begins to see that the trouble is in the language used. Scratching his head, he says, in gamblers' phrase: "You rather hold over me, pard. I reckon I can't call that hand. Ante, and pass the buck." "How? I beg pardon. What did I understand you to say?" "Well, you've rather got the bulge on me. Or maybe we've both got the bulge somehow. You don't smoke me, and I don't smoke you. You see, one of the boys has passed in his checks, and we want to give him a good send off, and so the thing I'm on now is to roust out somebody to jerk a little chin-music for us, and waltz him through handsome." "My friend, I seem to grow more and more bewildered. Your observations are wholly incomprehensible to me. Cannot you simplify them in some way?" And after this fashion these two men go on trying in vain to make clear,

The minister and the miner.

by the words they severally employ, ideas which are simple enough in themselves, but which here lack a common agency of transmission. And what is thus pictured in fiction is found in lesser or larger measure as a fact in many a preacher's congregation, or Sunday-school teacher's class, when the one who seeks to convey instruction has no thought of the barrier to his success which exists in the words he employs as a means of expressing his ideas.

A large share of the really important words used by most ministers are practically unintelligible to a large proportion of their hearers; and a large proportion of the words relied on by Sunday-school teachers for the conveying of their ideas to their scholars convey no meaning, or a wrong one, to those to whom they are thus addressed. Hearers generally gain their idea of a public discourse from its drift, rather than from its detailed statements; or, perhaps yet more commonly, from a single pointed remark or telling illustration used by the speaker; and it is by no means a rare thing for a hearer to receive from a speaker just the opposite impression from that which the speaker sought to express. It may or may not be true that a good woman heard an English bishop preach from the text, "The fool hath said in his heart, There is no God," and when, afterwards, asked by the distinguished preacher whether she had enjoyed the sermon, responded: "Oh! it was all very fine; but, my lord, I believe

Speaking in unknown tongues.

there's a God for all that." Even if this *is* not veritable, it might have been. As marked a misunderstanding as this of a preacher's meaning occurs in more places than one on every Lord's Day, in both England and America. On one occasion, within my personal knowledge, the Rev. Dr. Bushnell, in preaching a sermon, sought to guard himself against being misunderstood, by saying explicitly: "Now do *not* understand me as saying *this;*" and thereupon he stated what he did *not* mean to teach. "Nor understand me as saying *this*," he said, before stating another proposition; and so again the third time. In that case, however, one of the more prominent hearers of Dr. Bushnell—a man of far more than average intelligence—made an attack on Dr. Bushnell in the public prints, as having taught in that sermon the very things which Dr. Bushnell had said he did *not* mean; and the critic quoted all of the words of one of those statements after another—except the word "not"—in proof of his assertion. And this was not on a point of *theology*, where terms are peculiarly liable to be misapprehended; but it was in the field of practical life, where there was less apparent danger of ambiguity of statement; and the critic was unquestionably honest in believing that the preacher had affirmed what he really had denied.

Leaving out the "not."

Children are continually getting wrong impressions as to the meaning of words, and as to the rela-

tions of different facts communicated to them; and unless those errors are ascertained and corrected, there is no hope of making truth clear within the scope of those errors. When my little son was six years old, he stood at the window watching the signs of a funeral from a neighbor's house. As the coffin was carried out, he expressed surprise at its length, since it contained only the dead man's body. Thereupon a few questions from the boy's mother revealed the fact, that the very effort to teach him, that "only the *body* is laid away in the grave," had given him the not unnatural idea that the head and arms and legs were carefully removed before burial. Again, in my home-circle, the Sunday-school lessons were read over and talked about at family prayers. One of my daughters was greatly interested in the story of Joseph. When the transfer was made in the lesson course from Genesis to Matthew, I found that my daughter was supposing, for some time, that Joseph of Nazareth who went down into Egypt with the Holy Child was the same Joseph about whom she had known as living in Egypt before then. For this error I was to blame, not she; for I had not made clear the difference between the two Josephs, and the two periods of their lives.

Only the body.

Another Joseph.

I was, at one time, examining a school of bright Massachusetts children, concerning their lessons about the Israelites in Egypt. "In what country were the Israelites living at this time?" I asked.

"In Egypt," came up as the answer from all. "In what state, or in what condition, were the Israelites held, while in Egypt?" "In bondage." I wondered whether all knew the meaning of that word they had given so readily; so I asked, "What do you mean by bondage? What is bondage?" "A house," was the answer from several. This raised a laugh, and other scholars answered, "Slavery." But I saw, at once, that those mistaken scholars had been misled, not unnaturally, by the *title* of the first lesson of the quarter, as given in the International series: "The House of Bondage." A mistake just there was, however, hardly less important to the thread of the quarter's lesson, than was, in its place, the doubt of the juryman, who at the close of an important trial asked to be informed of the meaning of the words "plaintiff" and "defendant," which he had heard used so freely in the testimony and arguments in the case. A little explanation would, in either instance, have made the doubtful language clear; but it was all-important that that explanation be at the opening, rather than at the close, of the examination of the subject under investigation.

The house of bondage.

Plaintiff and defendant.

A Massachusetts Sunday-school teacher was talking with her scholars about one of our Lord's miracles of healing, and she said that Jesus was now just as ready to make our souls whole and sound, as he was in olden time to make men's bodies whole. After pressing this point, she asked that any who

Souls and soles.

thought that *their* souls were in no need of cure would raise their hands. Up went several hands. At this she asked what they understood by having their souls cured. Promptly there came back the answer from a bright little boy: "You mean when the bottom of our feet don't ache." An odd conception that, but one which, while it remained, was a hopeless barrier to making the truth clear concerning spiritual wholeness. A gentleman told me that, when he was a lad, he went to his Christian employer and sought counsel under his burden of conscious sin. "Your only hope," was the reply, "is in accepting Jesus Christ as the propitiation for your sins." What "propitiation" meant, that teacher did not make clear; nor did the scholar know for himself; and so, for a time, it barred the way of salvation, instead of pointing it out.

A confusing explanation.

In view of one's constant liability to use words which his hearers do not understand, or which for the time being they misapprehend, a teacher has the responsibility and the duty of being always careful to make clear to his scholars the truths he would teach them. And in this effort a teacher may not rest satisfied with the mere declaration of the truth, in words that seem to himself explicit and plain; nor can he be sure that he has made the truth clear, just because his scholars re-state to him in the same words the truth he has declared to them. Telling a thing is not in itself teaching that thing; nor is

Be sure you are clear.

hearing a recitation, teaching the thing recited. The words which the teacher employs in the telling, may be words which the scholar does not understand; or, again, the scholar may misapprehend the point and the purport of the teacher's statements, even while he knows the meaning of the several words employed. If this be the case as the scholar hears the words, it is in no way changed by the scholar's repeating the words back again just as he heard them. You send a message in cipher, by telegraph. The operator at the other end of the line "repeats" back that message just as he received it, in order to show that it was sent correctly. But neither the receiving of these words nor the repeating them, by that operator, gives him any idea of their true meaning; for they are in cipher. A great deal of the ordinary class-teaching in Sunday-school is in cipher; a cipher of which the key has never been given to the scholars.

A return message.

The undue reliance on mere words as an agency in the work of imparting knowledge, has been a prominent cause of retarding the attainment of knowledge in the minds of scholars who have been taught to memorize words, in our week-day schools and our Sunday-schools, under the impression that the knowledge of the words was, to a certain extent at least, identical with a knowledge of the truths symbolized by those words. Some years ago a notable paper appeared in the London Journal of Psychological

Words as barriers.

Medicine, on The Artificial Production of Stupidity in Schools. It started out with the story of a learned judge who praised a retiring witness by saying: "You are entitled to great credit, sir. You must have taken infinite pains with yourself. No man could naturally be so stupid." Then it went on to show that, in this process of unintelligent memorizing and of rote-recitations, and in this attention to the mere words of a lesson under consideration, there is actually no exercise of the distinctive brain-character which elevates man above the lower order of animals. "Upon testing the educational systems of the present day by even the most elementary principles of psychology," said this article, "it becomes apparent that a very large number of children receive precisely the kind of training which has been bestowed upon a learned pig." It even went farther and declared: "We conceive that the recent development of nervous physiology entitles us to maintain that learning by rote is at once the effect and the evidence of operations limited to the sensorial ganglia; and that such operations have no tendency, however they may be complicated or prolonged, to excite those functions of the cerebrum which are the peculiar attributes of humanity;" which is only a scientific and technical way of saying, that fastening words in the mind is never identical, nor ever can be identical, with getting ideas into the mind; that if you would have a scholar in advance of a talking

The learned pig process.

parrot or a learned pig, you must find some way of making clear to him what you would cause him to know, apart from merely telling him words, or from having him memorize words.

Pope's Dunciad.

Nor is this a truth which has been recognized, for the first time, in our generation. In Pope's Dunciad, when the Goddess of Dullness comes in her majesty "to destroy order and science, and to substitute the Kingdom of the Dull upon earth," the geniuses of the schools approach her, and "assure her of their care to advance her cause by confining youth to words, and keeping them out of the way of real knowledge." Their reasoning is:

> "Since man from beast by words is known,
> Words are man's province, words we teach alone.
> . . . . .
> We ply the memory, we load the brain,
> Bind rebel wit, and double chain on chain,
> Confine the thought, to exercise the breath,
> And keep them in the pale of words till death."

That will answer for the servants of the Goddess of Dullness; but it is not the way for those who would cause their scholars to know the truth, and who would make clear that which they would cause them to know of the truth.

What is involved.

Making the truth clear to a scholar, involves a clear understanding of the truth by the teacher; his clear understanding, also, of the scholar's measure of knowledge, and of the scholar's methods of

thought and speech. It involves, moreover, close attention on the scholar's part, and wise methods of exhibiting, explaining, and illustrating the truth on the part of the teacher. Without his making clear the truth which he would teach, the teacher may indeed know that truth for himself, but he cannot cause the scholar to know it; and teaching is causing one to know. No teaching of a truth is possible until that truth is made clear to him who is to be taught.

III.

SECURING YOUR SCHOLARS' CO-WORK.

*Need of the Scholar's Help; The Learner must Give, to Keep; Telling, a Part of Learning; The Difference between Teaching and Preaching; Influence and Instruction; Cleansing a Mind, not Furnishing it; **Teaching, Not the** Teacher's only Work; Philosophy of the Teaching-process.*

WHEN attention is secured from the scholar, and when the teacher has made clear that which he would teach, there yet remains the common work of teacher and scholar—their co-work, to complete the teaching-process. Unless teacher and scholar co-operate, to make that which the teacher proffers an actual possession of the scholar, the attempt at teaching is only an attempt—an unsuccessful attempt. Without the scholar's co-work, the best "teacher" on earth can never be a *teacher*.

No learning without an effort.

Mental philosophers are agreed that the human mind cannot make knowledge its own without an effort; cannot add to its permanent treasures by mere passive hearing, or by unobservant sight. It is even claimed by many, that one never really knows a thing until he has in some way reproduced or re-

shaped it by speaking, or writing, or at least by a conscious act of the will. We certainly hear a great many sounds without learning their character or meaning; and we certainly have a great many sights pass before our eyes without our learning their features or their substance. Who of us have learned the tone of every voice we have heard as we passed along a crowded city street, or the peculiar sound of every clang and rattle of machinery which may have dinned our ears? Who of us have learned the general appearance of every person whom we have seen in places of public resort, or of all the rocks or trees or buildings on which our eyes may have rested as we journeyed from place to place? Who of us have learned all the truths declared in our hearing, or all the facts we have read in books or papers? Who of us can say that we ever learned anything, so that it became our actual mental possession, without some conscious effort on our part; without our expressly opening our mind to take it in; without our reaching after it, in order that it might become our own?

Heedless seeing.

We hear a sermon; we are attentive to it; we understand it; but are its truths all made our own? Can we always so know its text, or its plan, or its main subject, that we can tell them to another, the next week, or the next day? One thing is sure: if we go directly home, while that sermon is fresh in our mind, and repeat its substance, or its main points, to some one else; or if we make a written

Remembering what we have said.

note of its text and its teachings,—we are far more likely to have thus much of it as our own for years to come. If we hear a good story and laugh over it heartily, it does not follow that we shall be able to recall its details as long as we remember our laugh at it; but if we have ourselves told the story over, two or three times, it is one of our own stock of stories, as it never was before. To tell another any truth we have read or heard; to try to explain it to some one who did not understand it; or to attempt to put that truth to some practical purpose,—renders the truth clearer in our mind, and gives us a hold upon it, as no passive appreciation of that truth could have done. So of our experience in a Bible class; we may not recall what the teacher said to us; but we always remember what we said to him, even though it were an utterly fresh thought, to which we then gave expression. In opening our mind from within, in order to give out our view of this truth, we made a way for the truth's entrance into depths which could be disclosed only from within.

Gaining by giving.

It is no mere modern suggestion, that there is no mental getting and holding except through, or in conjunction with, some mental giving or doing. This was the idea of Socrates, who, when he would teach, always began his work by asking questions of his scholars, in order to open their minds, and to secure their co-work with him in the teaching-process; and who insisted that he who would be a

By teaching we learn.

learner must not merely be a listener and a reciter, but must also be "one who searches out for himself" (*zêtêtikos*). Cicero emphasized the same idea, in another way, when he said, *Docendo discimus*—"By teaching we learn;" by giving out we take in. Roger Ascham gave the chief place to that which the scholar did for himself in the learning-process, and so in language-learning he counted the scholar's independent translations as the "most commendable of all other exercises for youth." Montaigne said: "I am sure a man can never be wise but by his own wisdom;" and he adds, that "Socrates, and since him, Arcesilaus, made first their scholars speak, and then spoke to them." Marcel's conspectus of the systems of the educational reformers whose work followed the religious reformation of the sixteenth century, shows that they were agreed in requiring "the student to teach himself, under the superintendence of the master [the teacher], rather than be taught by the master," on the ground that "what the learner discovers by mental exertion is better than what is told to him." John Locke, in his famous Essay on Education, declares, "It is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment." And President Porter says, of the simple matter of *reading*—which might be supposed to give, in itself, sufficient mental activity to secure instruction: "To remember what we read,

Teaching one's self.

we must make it our own: we must think with the author, re-thinking his thoughts, following his facts, assenting to or rejecting his reasonings, and entering into the very spirit of his emotions and purposes." Indeed, in no branch of learning, can any attainment be made without the intelligent and active co-work of the learner.

Worth of a learner's effort.

Dr. Arnold, of Rugby, said, of the comparative worth of a scholar's co-work in the teaching-process, that "the effort a boy makes is a hundred times more valuable to him than the knowledge acquired as the result of the effort." In the same line, Herbert Spencer adds: "The child should be taught as little as possible, and induced to discover as much as possible." As to the absolute necessity of the scholars' co-work to complete the teaching-process, Professor Hart says: "The knowledge [you have laid before them] is really not theirs until they have reproduced it and given it expression. . . . They do not grasp it with a clear and lasting apprehension until they have expressed it in language. This is one of the laws of mental action. We fix a thing in our minds by communicating it to another; we make it plain to ourselves by the very effort to give it explanation. Or, to state the matter still more paradoxically, we learn a thing by telling it to somebody; we keep it by giving it away." Dr. Bushnell phrased this same truth bluntly, in the words: "We never know a thing until we have said it." And Professor

Keeping by yielding.

Edward Olney has quaintly suggested that the mind of a child is best opened by way of his mouth. "You cannot fill a bottle with the cork in," he says. Counting every passive hearer as a corked bottle, he adds: "You may pour your stream of knowledge upon them till you drown them, or till they run away, and not get a drop of it into them, because their mouths are shut." The co-work of the scholar, in both thinking and speaking, is an essential element in the teaching-process.

Draw the cork.

It is true that there is a difference of opinion, among educators, as to the relative value of the class-recitation system, and of the lecture system, in the teaching of *advanced scholars* in our colleges and universities; but the most zealous advocate of the lecture system would never claim that the lecturer could impart instruction to a body of purely passive hearers. The idea of the lecture system in the realm of secular education, presupposes the readiness of all the hearers to make an intelligent effort at acquiring the knowledge which the lecturer proffers. In this effort, the taking of notes, and the submitting to a subsequent examination on the subject of the lecture, commonly play an important part; and always the hearer who is found to have learned most from a lecture is one who has exerted himself in co-work with his teacher in the teaching-process by the lecture plan. And this lecture system is advocated by its partisans only for advanced pupils; for those who

The Sunday-school is not a university.

are already practiced in the habit of intelligent co-work with their teachers in the acquisition of knowledge. Who would think of attempting to teach the alphabet, or the multiplication-table, or the rules of grammar, or the spelling and defining of words, by a series of lectures to a group of passive and listless children? Whoever would attempt this, would simply make the mistake that any teacher makes, who acts on the supposition that he can ever teach any truth to any scholar without that scholar's co-work with him.

A sure mistake.

Just here is the difference between "teaching" and "preaching." Preaching can be all on one side; teaching cannot be. A man may preach whether anybody hears or not. No man can teach unless some one learns. A preacher can do all the work—he often does do it—in his service. It takes two to complete a teacher's exercise. A distinguished theological professor defined good preaching as "an animated dialogue, with one part left out." In teaching, there must be some animation on the part of both participants in the imaginary dialogue—or in the real one. Preaching may have a part in teaching; and, again, it may not have: whether it does or not, depends upon the part the hearer takes or lacks in it. When God sent Ezekiel as a preacher to the children of Israel, he said to him: "I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will

Teaching and preaching.

hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them." Here it was promised that Ezekiel should be a *preacher* of the whole message of God, whether his hearers were active or passive; but there was no promise that he should be a *teacher* beyond causing his hearers to know that he had been among them with a proffer of instruction. That is the mission of a good many preachers at the present day; and that is the extent of their teaching. Their hearers know that the preacher has been among them; and that is all they do know. This must often answer for a preacher's service. It ought never to answer for a teacher's work.

What the hearers know.

Of course it will be said, as over against this view of truth, that even where nothing is remembered of a sermon, or a lecture, or a lesson, the passive hearer may have been a gainer through the declaration of truth to him. There are two venerable stories which are likely to be recalled in this connection: the one, of the Scotch woman who likened the effect of her pastor's preaching to the constant wetting of the new linen she had spread on the green in the sunlight, and which was all the while bleaching under this process, although the water itself left no trace, save in its effect; the other, of the man's basket, with which he sought to dip up water from a running stream, and although he brought away no water by his effort, his basket was thoroughly cleansed thereby.

Bleaching cloth and washing baskets.

These two stories have done stalwart service as mental opiates and as soul-nervines, to several generations of sluggish hearers, who had never learned even a sermon-text, or a Bible-truth, in a whole year's church attendance. Nor have they failed of conveying a comforting lesson to many a faithful preacher, in the assurance that he has done good to such hearers by the *influence* of his preaching, even though it has had no part in the work of their *instruction*. Moreover, professed "teachers" have often found solace in the suggestion of these stories, although *they* aimed at instruction, rather than at influence, in their "teaching."

A poor solace.

Cleansing a mind is one thing; furnishing a mind is quite another thing. When a mind has been so influenced by preaching, that its interior is no longer "unclean," but "empty, swept, and garnished," then comes the question: What is to fill it? Are seven evil spirits to find a dwelling there? or is it to be the abode of those Scriptures which are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work?" The answer to these questions depends, under God, on the co-work of the teacher and the scholar in the line of the teacher's purpose. A bleached rag and an empty basket are poor similes for a well-instructed scholar. If you are satisfied with such work as they suggest, you fall short of

Securing a vacuum is not the teacher's work.

even an intelligent attempt at true teaching. If you would have your scholar filled with that which is good, as well as emptied of that which is evil, you must see to it that he and you co-work to that desirable end.

It takes two persons to make one teacher. *You* can be one of them; the other must be a *learner*. If you would be more than half a teacher, you must have a scholar to help you. Teaching is not the only work of a teacher; nor is teaching always a teacher's best work: but nothing short of teaching is, or ever can be, *teaching*. You may influence and impress a scholar by your character and by your words, without his co-work with you. You cannot teach him, unless he and you work together to make his own that which you would fain cause him to know. You may have ten scholars in your class, and influence and impress them all, even while they seem listless and passive; you can teach only so many of the ten as are learners through their intelligent appropriation of the truth you declare to them.

Two halves for one whole.

And now we have gone over what may be called the philosophy of the teaching-process, including an examination into its nature, its essentials, and its elements. We have seen that the teaching-process is not the mere telling of a thing which is to be

A backward look.

taught, nor yet the hearing of the recitation of a lesson which was to be learned; but, that it is a two-fold process, involving the work of a teacher teaching and of a learner learning; that it is, in fact, the teacher's causing a learner to learn and to know, that which was before known to the teacher and unknown to the learner. We have seen, moreover, that it is essential to the teaching-process, that the teacher should know the person to be taught, the lesson he would teach, and the way in which that lesson can be taught by that teacher to that learner; and that the essential elements of the teaching-process—which is also the learning-process—include one thing on the learner's part, one thing on the teacher's part, and one thing by teacher and learner in common: attention, on the part of the learner; a making clear, by the teacher, of that which he would teach; co-work by learner and teacher in the making the learner's that which the teacher has presented or pointed out. This being shown, the next point to consider is, the *method* of the teaching-process; or, how to do that which must be done in order to the beginning, to the progress, and to the completion, of this process of teaching and learning.

Philosophy of the teaching-process.

THE TEACHING PROCESS.

4. ITS METHODS.

PRELIMINARY STATEMENT.

IT is one thing to show *what* ought to be done. It is quite another thing to show *how* to do that which needs doing. And it is commonly a great deal easier to show the former than to show the latter, in any department of mental or moral activity. Thus, it is easier to convince an intending teacher, that he has special needs in one line or another, than it is to make plain to him just how those needs can be supplied. Yet a knowledge of the *science* of the teaching-process must be supplemented by a knowledge of the *art* of the teaching-process, in order to make it of practical value to the would-be wise worker in this line of endeavor.

The What and the How.

It being admitted that the teaching-process is twofold; that it requires a teacher and a learner; that there is something for the learner to do on his part, something for the teacher to do on his part, and something for teacher and learner to do conjointly;

that the learner must give his attention; that the teacher must make clear what he would impart to the learner; that teacher and learner must co-work in securing to the learner the truths which the teacher has to give him,—then comes up, with new force and freshness, the practical question, How can the teacher secure not only his own part, but his scholar's part, in the process of teaching?

Unless a teacher can be helped in the *how* to do it, he will receive little gain from being reminded of *what* he ought to do. And a study of the method of the teaching-process must include the method of preparing for that process, the method of proceeding in that process, and the method of testing the results of that process. To this study we will now devote ourselves. And first we will consider how to study one's scholars for their teaching.

The three-fold method.

METHODS: IN PREPARATION.

I.

HOW TO STUDY YOUR SCHOLARS FOR THEIR TEACHING.

Difficulty of Showing how to Know Human Nature; The Science and the Art of Teaching; Color-blind Teachers; Old Sermons for New Hearers; Aptness to Teach; The Child and the Chinaman; Knowing a Child's Character; Knowing his Surroundings; Knowing his Attainments; How to Compass All This.

WHILE it is obvious that a knowledge of one's scholars individually is of the very first importance, as preliminary to any intelligent attempt at the wise teaching of those individual scholars, it must also be admitted that no phase of preparation for the teaching-process is so difficult of explanation as the *method* of studying one's scholars individually. It may even be said that no *attainment* of knowledge is more difficult to a person who is unfitted for its pursuit by his natural qualities and traits; that none, indeed, is more hopeless to one thus unqualified,—than an understanding of the peculiar and distinctive characteristics of the several individuals of a common group. The "knowledge of human nature" which is involved

A difficult task.

in such an attainment, is by no means a universal possession of mankind; nor is the sure and simple method of obtaining that knowledge, to be pointed out to all with ease.

Many a man can master all the difficulties of the subject-matter of his teaching, while he is yet utterly incompetent to gain any fair knowledge of those whom he would be glad to teach, and who sadly need teaching at the very point of his knowledge. Many a man of great learning proves a signal failure in his efforts at teaching, because of his failure to so know his scholars as to adapt his teachings to their particular requirements. Even though he masters all the philosophy of the teaching-process, he may yet be unable to put into practice the very principles which he recognizes as the basis of all correct action in the premises. At the opening session of an annual meeting of the American Philological Association, the distinguished president began his annual address by a modest disclaimer of any fitness for popular speech on his part; reminding his hearers that the members of that association claimed an acquaintance with the *science* of language, but not with its *art*. A knowledge of the *science* of the teaching-process is very well to begin with, in the teachers' institute, or in the normal class; but when it comes down to the lesson-hour in Sunday-school work, a teacher must be familiar with the *art* of teaching, or he will fail of being a teacher.

Knowing the science, but not the art.

A hopeless lack of the ability to see differences in individual scholars, is the cause of the uniform failures of some good men and good women to be teachers, however much they want to teach, and however often they are given a trial. They have warm hearts and full heads, but their eyes are dull. They have a touch of color-blindness. They see no real difference in the shades which tinge the minds and dispositions of demure and of restless scholars; of fun-loving boys and girls, and of heavy-hearted men and women; of those who have been home-taught in Christian truth, and of those who were destitute of all religious instruction before they entered the Sunday-school. To such teachers, a class is a class, and a scholar is a scholar; and every lesson is to be taught in one and the same way. And to every scholar and every class, such a teacher is no teacher at all; nor ever can he be, without a new creation. I knew an army chaplain, in the civil war. He was a good man, and he knew a great deal—about some things. He understood the Bible; but he did not understand human nature. He was sure that the army was a hopeless field of effort for a chaplain. The men did not like his sermons, he said; and lest it should be thought that the trouble was with the sermons, he was careful to inform me that they were the same sermons which he had preached to advantage in his old home-church. He had picked out (from his barrel) a

Color-blind teachers.

Old sermons to new hearers.

stock of sermons which his well-indoctrinated pew-holders had listened to with interest in the days of piping peace; but now, as he read them to these soldier-boys, who had new experiences and new needs, the old phrasing of truths which were for all time, proved poorly suited to a congregation such as he had never had before. And there are teachers in the Sunday-school who are no wiser than was that army chaplain, as to the varying requirements of separate and individual hearers out of the common race of man.

Apt to teach.

The Bible clearly distinguishes between those who are "apt to teach," and those who are not; and it requires a recognition of this difference in the choice of men for the work of teaching. Those men who are by nature incapacitated from discerning differences in their fellow-beings, can never be "apt to teach." Such persons will not be materially helped by any counsel as to the *methods* of studying scholars individually in order to their wise teaching. No set of directions can supply a natural defect in the powers of discriminating observation, and so enable every person to be a skilled teacher, any more than a set of directions can make every man a poet, a musician, or a painter. He who looking about upon his fellows in the light of full day can only "see men as trees walking," needs something more than normal-class instruction to fit him to be a teacher of his fellows separately. The hands that can work miracles

Seeing men as trees walking.

must be laid upon his eyes before he can see "every man clearly." But to those who have ordinary capacity as observers of their fellows, and ordinary fitness for teaching, there may be a gain in considering some practical suggestions as to wise methods of studying scholars individually, with a view to their individual teaching; for study and practice work wonders in this line, even if they cannot work actual miracles.

In the first place, it is important to have in mind the fact, that in all study of your scholars individually, you are to look for those characteristics and peculiarities which individualize your scholars from other scholars, which differentiate them from their immediate fellows. This is a truth which is too often lost sight of in counsel to teachers concerning the study of their scholars. Teachers are told to consider the common characteristics of childhood, and to study the psychological phenomena of the youthful mind. When they have done all this, they are likely to know a great deal about children in general, but nothing about one child in particular; yet as a practical matter, you can never teach children in general, unless by teaching child by child in particular. Not the average child of the child-world as a whole, but the individual child who is in your class, must be studied by you in preparation for his successful teaching by you.

No such child as this one.

John Burroughs, in his delightful essays on wood-

craft, dwells on the necessity of having an eye to "the rare and characteristic things" in the trees and birds of the forest, if one would learn the truth about these separately. He says: "The phrenologists do well to locate, not only form, color, weight, etc., in the region of the eye, but [also] a faculty which they call individuality—that which separates, discriminates, and sees in every object its essential character. ... The sharp eye notes specific points and differences; it seizes upon and preserves the individuality of the thing." Then he tells of various letters to him, asking his aid in identifying the species of birds newly seen by his correspondents. In one case an extended description would be given, without a single peculiar characteristic of the particular bird in question; every feature named being one which is common to a whole class of birds. In another case, the few points noted were all peculiar and individual, enabling him to recognize the bird, so as to locate its species unhesitatingly.

Seeing the difference.

There is a similar difference in the way in which different persons look at their fellow-beings to observe them individually. Suppose you were desirous of identifying a Chinaman, in the Chinese quarter of one of our American cities. You might say, that he was of medium height and weight; that he had a yellowish complexion, black hair drawn back and braided in a long cue, and black eyes of almond shape; that he had a smooth face, with an expression

Knowing a Chinaman.

"child-like and bland;" that he wore a white cotton tunic, blue trowsers, white stockings, and a peculiar shoe, of a dark cloth "upper" and a thick sole with a white edge. There would be no lack of particulars in this description; but would it in any way individualize *this* Chinaman from other Chinamen? On the other hand, suppose you were to note that the man had a scar, as from an old cut, on his left cheek; or that his right eye was partly closed, in contrast with his left; or that he limped slightly on his right side; or that he had a slight stammer in his speech. Would not each of these items aid to individualize him, as none of the items in the other description would? And this illustrates the distinction between observing a child merely as a child, merely as a person of the great child-world, and observing the child as an individual, with those characteristics and peculiarities which distinguish him from others in the world in which he lives and moves.

Distinctive items.

To take any one scholar of your class, as a specimen subject of inquiry: Is he exceptionally bright? exceptionally dull? or of average intelligence? Is he familiar with the main points of the Bible story, through his home instruction? or is he ignorant of that record, except as he has been taught it in the Sunday-school? Is he forward of speech, ready to tell all that he knows, and readier to talk than to listen? or is he quiet and disinclined to speak out, even where he is well informed on a subject? Is he

How about your scholars?

of a kindly disposition, or of a surly one? of a generous, manly nature, or of a selfish and unlovely spirit? Is he of a tender heart, quick to respond to any appeal to the feelings? or is he of a cold and sluggish temperament, not likely to be swayed by his emotions? Is he easily influenced by others? or has he marked independence of character? These questions, and many a similar one, can be answered by yourself, after a brief period of observation of the scholars, separately and in comparison with each other, in your class; and their answering will go far toward giving you a knowledge of your scholars individually.

You can know.

But there are many things which one needs to know about his scholars, which cannot be learned in the class, or on Sundays; they must be ascertained during the week, and in or near the scholars' homes, or places of employment; or, again, where the teacher and the scholar are by themselves, in freer social intercourse. Has the scholar a good home, or a wretched one? Is he the child of godly parents? or has he no parents living,—or worse than none? Is he at school; and, if so, what is his standing there? Has he some outside employment; and, if so, is he faithful or slack in its duties? Do his home and business and social surroundings work with the influence of the Sunday-school, or against it? How does he spend his evenings, or his other spare time? To what kind of reading does he incline? What temptations seem

Week-day study of scholars.

most to beset *him?* What would seem to be the strongest inducements to *his* well-doing? What are his prevailing tastes and ambitions and weaknesses? Some of these things are to be learned by one's own observation; others of them may be better learned through inquiry of the scholar's parents, or employers, or neighbors, or companions; or again by free chats with the scholar himself, as he is seen at his home, or his place of occupation, or by the wayside; or in the teacher's home, when he is invited there. The scholar is already known to some persons. Why should his teacher be unable to ascertain his true measure? Emerson says, of the sure disclosure of one's character and characteristics, under the observation of his sharp-eyed fellows: "The world is full of judgment-days, and into every assembly that a man enters, and in every action that he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is well and accurately weighed in the course of a few days, and stamped with his right measure, as if he had undergone a formal trial of his strength." What should hinder a teacher from ascertaining the common judgment which has been passed upon his scholar, by those who know that scholar best?

Many judgment-days.

Then, as to the scholar's present attainment in knowledge, as to his present standards of conduct, and as to his present personal beliefs. Some scholars know a great deal less than their teachers suppose;

Personal beliefs.

Doctrines and words.

others know a great deal more. Some have correct views at one point, and quite incorrect views at another point. Skillful questioning must be directed to the ascertaining of the truth, in each case. When Paul asked certain disciples at Ephesus: "Did ye receive the Holy Ghost when ye believed?" their answer was, "Nay, we did not so much as hear whether the Holy Ghost was given." That showed Paul the special need of *those* scholars; and he was thus enabled to minister to them individually. Similar questioning to this, would bring out as great need, and as unsuspected lack, in many of those who are under religious instruction at the present time. This is as true in morals as it is in doctrine. If a scholar is a total-abstainer, but is inclined to profanity, he ought to be addressed differently from a scholar who is pure and reverent in speech, but is inclined to tippling. If he is not honest, not truthful, not regardful of the Sabbath, not inclined to honor his parents, the teacher ought to know that fact, as preliminary to his wise teaching. It is a familiar story, of a colored brother saying to a new preacher, before his first sermon: "Jus' please don't talk nuffin 'bout stealin', here to-day. Dat would be a wet blanket on dis whole congregation."

A wet blanket needed.

A "wet blanket" has its place in putting out a smothering fire, as well as in keeping ice from melting; and preacher or teacher ought to have such a knowledge of the condition of his class or of his congregation as

would enable him to know if now is the time for that agency. If, again, the hospital visitor had noticed that the patient, whose pale face so interested him, had lost both his legs, he would hardly have given him that tract against dancing, as the story goes.

To pursue this study of the individual scholar as preliminary to his intelligent teaching, brings no small demand on the teacher's time and ability; but there is no possibility of an intelligent teaching of the individual scholar without the results of such study. Study of this kind *is* done by the best Sunday-school teachers; it ought to be done by all. As to its importance and practicability, the truth is concisely stated by a Baptist teacher in Philadelphia, who says, "With a class of twenty-five scholars, and a busy daily life, I *find* time to know generally each one's daily work, and pretty largely their personal needs, so that Sunday finds me prepared for them separately, as well as for them as a class. The way I do it is twofold: first, by considering its duty quite as important, and its work quite as necessary, as my ordinary business; secondly, by encouraging the scholars to consult me as to their daily troubles, as well as their spiritual needs."

Finding time for all this.

He who cannot find time, and find a way, to study his scholars individually, will not have time, and will not know a way, to teach his scholars intelligently.

The way of success.

II.

HOW TO STUDY A LESSON FOR ITS TEACHING.

What Solomon and Paul would Need; What Studying a Lesson Means; Having a Plan of Study; Old-Time Plans and Later Ones; The Order of True Study; Not Attempting Too Much; Testing One's Preparation.

NEXT to a knowledge of the individuals to be taught, comes a knowledge of the special truth to be taught those individuals. How can that knowledge be obtained? To know a thing so as to be able to teach it, requires special preliminary study. How to study a subject, in preparation for its teaching, is an art—an art with which every teacher ought to be familiar, but of the very existence of which very many "teachers" seem not to be aware.

The need of knowing how.

It is not a question of spiritual preparedness for the office of a teacher, but one of special preparation for a particular act of teaching, that is here involved. If a man were as experienced as Moses, as wise as Solomon, as devoted as Paul, and with all the religious fervor of the prophets and apostles combined, he could not teach what he did not know; nor could

he know what he had not learned—learned in some way, by direct teaching from God, or by intelligent study under the guidance of God. And if a man comes short of this high standard, and is not specifically inspired, he certainly is in no less need of knowing *how* to study, in order that he may teach.

Here is the lesson—that is, here is the portion of the Book which comprises the lesson—which you are to prepare to teach to your class; now study it. "Study it! what do you mean by that?" Sure enough! what does that injunction mean? What is it to study a lesson? Is it to memorize its words? To have its words in the memory would enable you to repeat those words; but that would neither ensure your imparting any idea to your scholars, nor yet your having any ideas which you would like to impart. The words may be meaningless to you and to others. Yet the words of a lesson are of no small importance in covering, or in conveying, the truths of a lesson. The words must be looked at, must be understood, must be well considered, or the truths of the lesson cannot be ascertained. What, then, beyond this, is wanted, in the study of a lesson, with a view to knowing that lesson one's self, and to preparing to cause others to know that lesson?

What is studying?

Are the bald facts, or the simple doctrinal statements, of the lesson-text, to be learned, in order that *they* may be taught? How far is the context of the lesson to be considered as an element in its study

Your need.

for teaching? What outside helps to an illustration and enforcement of the lesson teachings are indispensable to thorough lesson-study? How are we to get below the surface of the text, and arrive at deeper meanings and profounder truths, that ought to be brought to light in its teaching? What is wanted in the study of a lesson as preliminary to its teaching, which is not essential in its study for one who is not called to teach it? These questions, and many another, perplex almost every one who is called to study wisely in order that he may teach effectively. What aid can be given to their answering?

The knowledge a teacher must seek.

A *plan* of study is an important factor in the art of study,—pre-eminently in the art of study as a preparation for teaching. Study must be pursued according to a system, in order to be successful study. Many a teacher gives time enough to his lesson-study to be thoroughly prepared for his lesson-teaching, yet lacks preparation, at the end, because his study lacked a plan from its beginning. No one plan of study, however, is alike helpful or desirable for all teachers. The only gain from the statement of any plan, is by way of illustration and suggestion. Every teacher who studies to advantage, studies according to some plan, whether that plan has been formulated to his own consciousness, or is pursued instinctively. Any teacher who would know how to study to better advantage than at present, may be a gainer by considering the methods of

Having a plan of study.

study which others have found to work well in their experience, even though none of these plans should prove just the one for himself.

Skeleton plans of study are by no means a modern invention of fanciful Sunday-school workers. They are of extreme antiquity; and they have always had both use and abuse. Emanuel Deutsch, in his essay on the Talmud, tells of the formal methods employed by the JewishRabbins, or teachers of the law, in their study of the Scriptures, after the Babylonish captivity. "In the quaintly ingenious manner of the times," he says, "four of the chief methods were found in the Persian word *Paradise*, spelt in the vowelless Semitic fashion, PRDS. Each one of these mysterious letters was taken, mnemonically, as the initial of some technical word that indicated one of these four methods." P, for *peshat*,—the simple,—aimed at the simple understanding of words and things in the text. R, for *remes*,—a hint,—took up the suggestions or indications of seemingly superfluous or unimportant letters and signs in the text. D, for *derush*,—searching after,—was the homiletic application of that which had been, to that which was and would be. S, for *sōd*,—secret or mystery,—included the metaphysical and visionary. These four ancient methods might stand for our modern methods: of considering the words of the simple text as it stands; of finding hints of other meanings in the words and phrases of the text; of looking at

Rabbinical methods.

The old and the new

the ethical teachings and the practical applications of the several declarations of the text; of searching for spiritual suggestions and symbolisms in the facts and doctrines of the text. And that mnemonic plan of the Rabbins might almost seem to be the latest outgrowth of a Chautauqua Assembly.

"What? Why? What of it?" is a plan of study of alliterative methods for the teacher, emphasized by Professor W. C. Wilkinson, not as original with himself, but as of venerable authority. "It is, in fact," he says, "an almost immemorial orator's analysis. First, the facts; next, the proof of the facts; then the consequences of the facts." This analysis has often been expanded into one known as "The Five W's:" "When? Where? Whom? What? Why?" Hereby attention is called, in the study of any lesson: to the date of its incidents; to their place or locality; to the person speaking or spoken to, or to the persons introduced, in the narrative; to the incidents or statements of the text; and, finally, to the applications and uses of the lesson teachings. President J. M. Gregory has suggested the word BIBLE, as supplying a good form of analysis in study preparatory to the teaching of a Bible lesson, somewhat after the old rabbinical method already referred to. For example: "B—Book in which the lesson is found, as the Gospel by Luke or John; its date, writer, contents, object. I—Intention of the lesson; the included facts, and the interpretation of these facts. B—Blessings and benefits

The five W's.

to be gained by learning and obeying this lesson. L—Losses likely to follow from a failure to learn and obey. E—Exhortation, experiences, and examples." Then, again, there is the well-known skeleton analysis, given prominence by the Rev. Dr. John H. Vincent, as "The Four P's and the Four D's." According to this, a teacher should examine the Parallel Passages of Scripture bearing on the lesson; should make himself acquainted with the Persons, Places, Dates, and Doings covered by or included in the lesson; and should consider the Doctrines declared and the Duties involved in the lesson-teachings.

Any one of these plans of study would be better for a teacher than no plan; but no one of them fairly covers the art of wise study, or is in itself a sure and sufficient guide to fitting and sucessful study. Their chief value is in indicating various directions of research. One difficulty with them all is, that while they seem to give limitations, they really open up fields which are limitless. Let a man attempt to study exhaustively any Bible lesson according to one of these plans, and he would find, before he had gone far, that "art is long and time is fleeting." *He* would be exhausted long before his subject was. Suppose, for example, that the "When" of that lesson included the day and date of our Lord's crucifixion; or the "Where" included the location of Bethsaida, of Calvary, or of the land of Zuph; or the "Whom" included Melchizedek or

No plan to be followed blindly.

Job,—how much longer than Methuselah would the man have to live before he had reached the bottom of that lesson? The exhaustive study of any question is always exhaustless, and is practically out of the question. Unless a teacher realizes this truth, he is not prepared to begin the wise study of a lesson as preparatory to its teaching, according to any plan.

The true order of study.

The *words* of the lesson must first be considered in a teacher's studying; then, their connected meaning; then, the legitimate inferences from their declaration; first, the simple text of the lesson; then, the plain teachings of the text; then, the applications of those teachings. In this studying, a reference Bible with maps, a concordance, an English dictionary, and a Bible dictionary, are indispensable; unless, in the lack of these, one has the substance of their information on points at issue in a well-arranged lesson-help. What is here said? What is the obvious teaching of this? What is the bearing of all this on my scholars?—are the questions which every teacher must consider all the way along, as he studies a lesson with a view to its teaching. Or, in a compacter form, it amounts to this: What is there in this lesson that I ought to teach my scholars, and that I can hope to teach them? And this latter question must have in mind, for its answering, the individual scholars as they are known individually to the teacher. The special portion for

Willy, the special portion for Mary, and the special portion for each of the other scholars, must be looked for and recognized in the lesson, in order to complete the process of "rightly dividing the word of truth"—which is the duty of every teacher who "needeth not to be ashamed" of his failure in his attempted work.

There is a vast deal more in every lesson than you can hope to teach your scholars; or than you ought to try to teach them. It is right for you to know more than you attempt to cause your scholars to know. Goethe, indeed, says: "Nothing is worse, than a teacher who knows only as much as he has to make known to the scholar." A forgetfulness of this truth stands in the way of good teaching by some who study hard, and who gather material enough on every lesson for a dozen classes, and for a month of Sundays; and then are troubled because they cannot teach it all. The question, therefore, is not, What do you know of this lesson? but, What are you to cause your scholars to know of this lesson? Until you can answer this question explicitly, in view of your knowledge of your scholars, and out of your experience in their teaching, you are not yet through with your indispensable study as preparatory to your teaching of the lesson now in hand. Your study must include a great deal more than an acquaintance with all the multitudinous dishes on the extended

You cannot teach all you know.

bill of lesson-fare. You are to decide which of these dishes are suited to your particular scholars, with their tastes and needs as you know them; for unless you do this you will cram your scholars without feeding them, or they will famish while you are expatiating on the merits of dishes which are wholly beyond their reach.

Name your points.

A good way of both perfecting and testing your preparatory study of a lesson, as a teacher, is for you to state to yourself in a few words the points of your proposed lesson-teaching. Some one has facetiously said, that in the average church prayer-meeting he would like the privilege of calling out at the close of a rambling speaker's remarks, according to the custom in deliberative bodies, "Will the gentleman be so good as to submit his proposition in writing?" In other words, What have you been saying? What point, if any, were you trying to make? It would be well for every teacher to ask himself, before he sets out for his class, What am I now ready to teach my scholars—to cause my scholars to know—to-day? His preliminary study should be made with that question before him for ultimate answer.

III.

HOW TO PLAN FOR A LESSON'S TEACHING.

Necessity of a Teaching Plan; Tantalus and his Successors; Bugbear Methods of Teaching; Being Scientific without Knowing it; Various Lights from one Crystal; Ananias and Sapphira; A Beginning, a Middle, and an Ending; Keeping within Time; One Teacher's Way of Doing.

EVEN when the teacher knows clearly the scholars whom he would teach, knows them individually according to their peculiar capabilities and needs; and knows, also, the lesson he would teach to those scholars, knows it as suited to *their* condition and requirements;—he is not yet prepared to begin its teaching. The essential requisites of a teacher's preparation for the teaching-process have been shown to be threefold, including a knowledge of one's scholar, a knowledge of one's lesson, and a knowledge of wise teaching methods. When two of these essentials are secured, the third must be added, to make the others of any avail. Unless a teacher knows how to teach the lesson he has learned, to the scholar who needs to learn it, that teacher is as yet incapable of being the teacher of that lesson to that

The third or none.

scholar. Hence a plan of teaching is as needful as a plan of study, in one's wise preparation for the teaching-process.

A thirsty man craves drink. Another man knows the thirsty one's need, and obtains a bucket of water. When the full bucket and the empty man are near each other, the thirst is not yet quenched. If no way is provided by which the water in that bucket can be transferred to the parching throat which longs for it, the thirsty man is as sure to famish, as if the bucket were still empty. That is the very idea of the fate of the fabled Tantalus. He was always thirsty, and the water which might have quenched his thirst was always near him; but there was no way of bringing together the water and his longing lips. He was always hungry, and luscious clusters of fruit always swung temptingly before his eyes, just beyond his reach. It is tantalizing to have a full teacher and an empty scholar within reach of each other, without any knowledge on the teacher's part, of a way by which he can give to the scholar that with which he is full and running over. Knowing how to cause the scholar whom the teacher knows, to know the truth which the teacher knows, can change that which is tantalizing into that which is satisfying. And to this end every teacher must plan in his lesson-preparing.

Thirsty Tantalus.

Teaching methods are numerous, and it is often the case that an intending teacher is confused and

hindered by the instruction which is proffered him in the teaching-manuals, or in the normal-class syllabuses, concerning these various methods, under their technical designations, as "didactic teaching," "pictorial teaching," "illustrative teaching," "catechetical teaching," or, "interrogative teaching," "elliptical teaching," "analytical teaching," "object teaching," and the like. It is not necessary, however, that the ordinary teacher should enter into the study of these various methods by themselves, in order to enable him to have a wise plan of teaching his own scholars, within his limits of knowledge, and theirs. All that he needs to know is, how *he* proposes to teach his lesson to his scholars. This much he does need to know.

Technical teaching methods.

On the other hand, it may be well to say just here, that all the methods of teaching above named are very simple, and that nearly all of them are made use of, in almost every hour of lesson-teaching, by the better sort of teachers in our Sunday-schools; in many cases without a thought on the teachers' part that they are following any such scientific method. "Didactic teaching" is going ahead to tell your scholars what you understand to be the truths of the lesson. Most teachers do quite enough in *that* line. "Pictorial teaching" is the giving such details of description, of any scene or event in the narrative of the lesson, as to bring it vividly before the mind's eye of the scholar, as a living reality. Many a

Letting out the secret.

teacher does that effectively. "Illustrative teaching" is making a free use of "likes," and "similes," and other illustrations in the line of the lesson. That is a very common way, with good teachers. "Catechetical teaching," or "interrogative teaching," is asking questions and expecting answers, either with or without the book. Some teachers think that that is the *only* way of teaching. "Elliptical teaching" is starting off with a few words of the lesson text, or of a statement of some lesson truth, and then stopping at a word which the scholar is expected to supply. This is the common form of prompting a forgetful scholar, or of "giving him a start," as well as being a method of holding the attention and testing the knowledge of younger scholars. "Analytical teaching," is finding a plan, or a systematic order of truths, in the lesson, and bringing out the connected parts in their relations to each other and to the common whole. "Object teaching," is where some visible object is taken as the starting point and the centre of the lesson teaching. So, it will be seen that there is not much that need be confusing in these methods, if we look at them in their practical bearings, rather than as purely technical classifications. But it is of less importance *what* is your plan of lesson teaching, than that you *have* a plan, and that you have it well in mind before you begin your teaching.

Have your own plan.

When the facts and truths of the lesson are fairly in your own mind, you are to look it over carefully,

with a view to its teaching to *your* class. You must decide what is its main or central truth, and what minor or incidental truths are linked with the chief one in the lesson. Then comes the question, whether it is the main truth or one of the minor truths which is most important for *your* scholars, or which is best suited to *their* capabilities and needs. If it were purely biblical exposition that you were attempting, you would be in duty bound to lay open the lesson just as it stands; but as you are set to be a teacher to particular scholars, and as you cannot make them masters of all truth, you are privileged to rightly divide the word for their benefit, teaching nothing as from that word which is not to be found there, but making a choice from the many things which that word contains, according to the requirements and ability of those whom you are teaching. It is an important step of progress in your teaching-plan, when you have fixed in your mind the outline of the lesson as you desire to present it to *your* scholars. There is no Bible lesson which does not have possibilities of various applications to various classes. Any Bible truth is like a many-sided crystal; turn it which way you will, one of its facets will send a ray directly to the holder's eye. It is for *you* to decide which face of the crystal is to be turned toward your scholars, in the teaching of any lesson you are preparing.

Make your own choice.

Take, for example, the story of Ananias and

Sapphira. For mature and intelligent Christians, the sin against the Holy Ghost, which is here rebuked, may be the central truth emphasized in the lesson-teaching. Others may be taught by this lesson that God never accepts a part for the whole, in Christian surrender. Those who are not avowed disciples, can learn from it that God not only notes all their conduct, but that he reads their very hearts. Others, again, can be taught from the same lesson, the utter folly of combining against God; of hoping to succeed in sin, because hand is joined in hand for a common transgression. And, finally, the youngest can be made to see from this story, that God knows when they tell a lie, and that a lie is a great sin in his sight. Unless you were to know beforehand which of these lessons you would leave in the minds of *your* scholars, you would not be prepared to teach effectively any one of the many lessons which this story contains.

According to their several ability.

With your lesson-plan decided on, how will you start your lesson teaching? In what way will you begin with your scholars? Much depends on your first words in your class. Are you to begin by a question? If so, with what question? Are you to begin with a statement? If so, what is it? It need hardly be said, just here, that all that I am saying is with the understanding that you are not to make use of a question-book or a lesson-paper in the class. Such an agency may be, it often is, a help to the

Begin right.

teacher's or the scholar's study; but it is never to be made use of in the teaching-process. Neither teacher nor scholar should have it in hand during the lesson-hour. The questions of the question-book or of the lesson-paper may be suggestive to you; but they are not to be followed slavishly, or closely. You are to decide on questions which are suited to your free intercourse with your scholars. You will do well to think over your questions in advance, if, indeed, you do not write them out—not for memorizing, but as a guide to your thoughts and your phrasing, in planning for your teaching. It is a matter of history, that when Dr. Chalmers was Professor of Moral Philosophy in St. Andrew's University, he had a Sunday-school of the poorer class of children in his neighborhood, and that he was accustomed to write out carefully the questions he would ask those children on the Sunday's lesson. If you think that *you* have no need to plan as carefully as this for the teaching-process, week by week, is it because you know more than Dr. Chalmers about wise teaching methods? or, because you know less? Some of our best teachers *do* write out their lesson-questions in advance; and this it is which seems to make them especially free and unconstrained in their lesson questioning; for having a well-defined plan in one's mind in advance, is a great help to freedom of manner and of method in the teaching-process.

Prepare your questions.

You will do well to look up illustrations which

may help to throw light on the lesson truths you are to teach. If you can bring these out of your own experience, they will have an added force; and the simpler and more natural are the illustrations, the greater their help will be in making the truth clear. Books of illustrations, or scrap-books of your own filling, may serve you a good turn in this line of preparing. And the Bible itself should be made to aid in explaining and enforcing the Bible, by the use of other incidents in the Bible story which can fairly be compared with this one, or which can properly be made to supplement the lessons of this.

Find illustrations.

All this work is to be done with an eye to your *scholars'* capabilities and needs; not to your own. What you are now after is the *teaching* of the lesson, not its *learning*. Not what will make the lesson clear and forceful to *your* mind, but what will exhibit and press home its truths to your scholars, should be the object of your search. Your methods of application, as well as of questioning and of illustration, ought to be well considered by you in advance. Yet all this preparation will in no way interfere with your freedom to turn hither and thither in your lesson-teaching, as the tastes or needs of your scholars may seem to render desirable. If you were to start out with those scholars for a pleasant walk in the country, the fact that you knew the region before you and about you, and that you had a plan for the main direction of the

A plan need not bind you.

walk, certainly need make you no less ready to turn out of that way, or to stop at one point or another along its course, at the fancy of your young companions; yet in spite of your turnings and stoppings you might be making sure progress in the line of your original planning.

The *end* of your lesson-teaching ought to be in your mind from the beginning. The lesson's close is of prime importance in fixing the impressions of the lesson as a whole. The opening of the lesson-teaching is likely to settle the question of the scholars' interest in the lesson exercise. The close of the lesson-teaching is likely to settle the scholars' remembrance of, and profit from, that lesson-teaching. John Bright is reported as saying, that whenever he makes a speech he has a care to know in advance how he is to begin that speech. He commonly knows what is to be the substance of that speech; although circumstances may change much of its tenor or its phrasing as it proceeds. But, whatever play there may be at any other point, he always knows, before he begins a speech, how he is going to *end* it. There is sound wisdom in that idea; every teacher would do well to profit by its suggestions.

Look to the end.

In order to be sure of ending your lesson-teaching according to your pre-arranged plan, you must be sure of planning to get your lesson-teaching within the time assigned to it. And here is where many a

Keep within time.

teacher constantly fails as a teacher, and where he fails to perceive that he does fail. Perhaps he even congratulates himself on being "so full of his subject" that he can never bring his lesson-teaching within the time assigned to it. But the main question in the teaching-process is not as to the teacher's fullness, but as to his filling power; his power of filling his scholars wisely. To fill his scholars wisely requires an ending as well as a beginning. One of the most important lessons for a Sunday-school teacher to learn is, that he can never exhaust the simplest Bible passage; that, however much time he takes, and however much he has studied, there is always vastly more to be got out of that passage than he has yet seen in it. And another lesson, hardly less important for him to learn is, that he must get through with his teaching-work on any Bible passage in the time allotted to it; that whether the lesson text be much or little, and the time for its class teaching be less or more, it is his duty to bring his teaching-work within the teaching time.

Leave something unsaid.

The danger of overdoing.

The question of getting through with a Bible lesson in a given time has really little or nothing to do with the length of the lesson itself. One verse might occupy a teacher for a life-time. And a complete lesson could be taught about the whole Bible in ten minutes. A teacher has no more right to expect to serve out to his class all that he finds in a lesson, than a guest at a first-class hotel has to eat

every dish that he finds noted on the dinner bill of fare, from soup to confectionery. Suppose the guest has but ten minutes before him for his dinner, and finds sixty-three separate dishes on the bill of fare, shall he complain of the superabundance of dishes, or decide which of the entire list to take for his limited meal? A teacher ought to know before he goes to his class, how many minutes he can give to the lesson-teaching. Then he ought to decide what points he can bring out from that lesson in the time he has for it. If he is a good teacher, he will bring his teaching well toward a close before his time is up. If he fails of doing this, he is so far a failure as a teacher, and he so far gives evidence of his lack of teaching power.

The way one man does it.

All this is practicable. All this is within the range of many a good teacher's ordinary practice. Let me give a single illustration out of many which might be cited. I knew a Bible-class teacher, who was highly successful in keeping up the interest of his scholars in their lesson-study, and in causing them to know what he had for them to learn. He questioned the members of his class freely. His questions seemed remarkably pointed and appropriate. He always managed to cover the whole lesson in the teaching-hour. His scholars were commonly prompt and intelligent in answering. How was all this brought about? or was it, indeed, that *he* was "a born teacher," and did all this without any effort?

When I questioned him, he explained to me his method, and then the whole thing was clear. In the first place, that teacher studied his lesson and also studied his scholars. He gave on an average more than an hour a day to this work, all the week through, although he was a man in active business. That enabled him to know something about what he was to teach, and whom. But when he was full himself, he began anew to plan for the filling of his scholars. He deliberately took up each verse of the lesson, and decided in his own mind what questions he would ask upon that. He was not willing to trust to the thought, or the impulse, of the teaching-hour, for the shaping of such questions as would best bring out the truths of the lesson. His study of his questions enabled him to know how to teach to others that with which he had already filled his own mind. And in this question-planning he was careful to consider the different members of his class, and to decide what questions were to be asked of each. One scholar was always ready for the geography of the lesson; another for its chronology; another for its spiritual truths; another for its practical applications; yet another would only answer "Yes" or "No," but would enjoy a chance to do thus much. And, again, there were those who could not safely be questioned at all. So he apportioned mentally his questions, including the assignment of related Bible texts to be found and read in the class. This enabled him to

A diversity of gifts.

know how to bring his scholars into active co-work. *Then* he was ready for teaching. If more persons were willing to do such work as this, there would be more "born teachers" in the world; more teachers in the Sunday-school who could teach.

Then you are ready.

When you know your scholars, when you know your lesson, and when you know how you are to teach that lesson to those scholars, then, and not before, you are ready to try your hand at lesson-teaching.

METHODS: IN PRACTICE.

I.

HOW TO GET AND HOLD YOUR SCHOLARS' ATTENTION.

The Teacher Responsible for his Scholar's Duty; Forcing Another's Inclinations; The Eyes and the Tongue; Lessons from the Pulpit; Begin Right; The Blackboard, Seen and Unseen; A Sheep-shearing Utilized; Holding as Well as Getting.

PART I. The Teacher's Teaching Work.

CHAPTER 4. Methods of the Teaching Process.

ALL due preparation having been made for the teaching-process,—the teacher being familiar with his lesson, familiar with his scholars, and familiar with his plan of teaching,—then comes the duty of putting in practice the methods which have been decided on. The teacher and his scholars are face to face for the teaching work. Now for the teaching-process in practice.

The teacher's responsibility.

To begin with, How can a teacher get and hold his scholars' attention? Now, while this would seem to be laying on a *teacher* the performing of a *scholar's* duty, it is important for a teacher to understand, both first and last, that he has a responsibility for making his scholars attend to his teachings. A gentleman who, although he was a communicant in

an evangelical church, was commonly more interested in his week-day business than in his Sabbath duties, bought a pair of fine horses on a certain Saturday. When Sunday morning came, he went to church, and tried to fix his thoughts on the preacher's words, but those horses ran away with his thoughts. His wife perceived this; and after the service she said to him, "You were thinking more of your new horses than you were of the sermon, this morning." "I know it," he said. "Well, do you think that was right?" she added. "No," was his frank reply. "I don't think it was right, and I'm sorry for it. But, after all, I don't think I was the only one at fault in the matter. I tried to give attention to our pastor, but I couldn't. I think he ought to have been able to pull me away from those horses." And there was a sense in which that gentleman had the right of it, in his way of looking at a preacher's duty. In that sense, a teacher ought to recognize his responsibility for getting and holding his scholars' attention, when he has them before him, even though a pair of horses should be pulling in the opposite direction.

Pulling harder than a pair of horses.

A young man applied to a city dry-goods jobber for a position as salesman. "Can you sell goods?" was the merchant's first question. "I can sell goods to any man who really wants to buy," was the qualified rejoinder. "Oh, nonsense!" said the merchant. "Anybody can sell goods to a man who really wants

Selling to those who don't want to buy.

to buy. I want salesmen who can sell goods to men who don't want to buy." And there is a similar want to this merchant's, in the field of Sunday-school teaching. It is comparatively an easy matter to teach those who really want to be taught; to hold the attention of those who are determined to be attentive. But there is a duty of getting and holding the attention of scholars whose thoughts are flying in every direction save that of the lesson of the day, yet who show, by their presence in the class, that they are not determinedly unwilling to yield their attention, if the teacher can give them sufficient inducements in that direction. The teacher's work would be shorn of half its power, and all its glory, if it were limited to the benefit of those scholars who came to the class with the readiness and ability to do their full duty without the help of a wise and determined teacher. How to win and hold attention when attention is not voluntarily proffered, is, therefore, a question of prime and practical importance in every teacher's sphere.

The harder, the better.

There are different modes of catching attention. Milton says of Beelzebub in the Council of Pandemonium:

Beelzebub's way.

> "With grave
> Aspect he rose, and in his rising seemed
> A pillar of state. . . .
> His look
> Drew audience and attention still as night
> Or summer's noontide air."

There are teachers whose rising in their place, or

whose bending forward in their chair, commands attention as instantly and as surely as ever a ringing voice commanded "attention" on the parade-ground; and again there are teachers whose mere presence and looks are not so effective over the imps in their class-Pandemonium.

> "They say the tongues of dying men
> Enforce attention like deep harmony."

Baxter's way.

Baxter had, perhaps, this saying of Shakespeare in mind, when he said of his personal preaching:

> "I preached as never sure to preach again;
> And as a dying man to dying men."

A teacher may on an occasion be so earnest, and so absorbed and inspired, that his every word shall enforce the attention of his scholars as if it were spoken with his dying breath. But, as a rule, teachers do not feel that they are dying; nor would it be well for them to feel so. And again, a very large share of scholars, as we find them, are by no means disposed to put themselves under a teacher whose sands of life are nearly run out, and who seeks to give prominence to that fact. With teachers generally, the securing of attention must be through some other agency than an imposing presence or profound solemnity.

Making a right start.

In securing the scholars' attention, much depends on the first movement, or the first spoken words, of the teacher. A hint in this direction may be gained from the pulpit. Many a preacher expects to attract

the attention of his hearers by his text itself, or by the first sentence of his sermon. I very well remember the first sermon which ever fairly had my close attention. It was on a Sunday afternoon, in the village church of my boyhood home. I had heard sermons before this; but had not given them downright attention. As I was settling down in the family pew for a dreary and patient waiting until the sermon's close, a strange preacher arose in the pulpit. He was a Christian Jew. In broken English he announced the words of his text before saying where it was to be found: "And ven dey hurd dat he shpake in de Hebrew tong to dem, dey kep de more silance." Those words, in their peculiar fitness, patness to the man and the hour, commanded the attention of others in that audience besides the one who now tells of them. It is a familiar story, worth repeating just here, of the quaint preacher who leaned over his pulpit cushion before beginning his sermon, and said abruptly: "My friends, I am going to ask you a plain question; but it is a question that not one of you can answer. In fact, it is a question that I can't answer myself. If an angel from heaven should come down here now, and I should ask him this question, *he* couldn't answer it. It is a question, my friends, that not even God himself could answer." By that time the preacher had general attention in that congregation. Then came the question, which was thus made a sermon in itself: "What shall it

The Hebrew tongue.

A strange question.

profit a man, if he shall gain the whole world, and lose his own soul?" Hearers are much the same, whether in the class or in the pew, and skill in starting so as to secure attention is quite as important to the teacher as to the preacher.

It has been often counseled as a fundamental rule in teaching, Never begin a class-exercise until you have the attention of every scholar in the class. Just so far as this suggests the idea that you cannot begin to teach any scholar until you have his attention, the rule is a good one. And as applicable to an ordinary class, where the scholars are reasonably well informed and well disposed, and are fairly inclined to be learners, it is a rule without exceptions. Wherever, indeed, there is an exception to the rule, there is so far an exception to the necessity of teaching; for teaching without attention is something that never was done, nor ever can be done. If you have a class of peculiarly restless and mischievous, or wayward and willful, boys and girls, such as are found in some of our mission schools, you may have to try many experiments, and to bear patiently and lovingly, in your efforts at commanding the attention of all in the class. Meanwhile you may, all unconscious to them and to yourself, be winning their affection and confidence, and in other ways influencing them for good; but you cannot be teaching them. Any attempt at teaching before you have attention, is a failure from the beginning.

Attention to begin with.

Attention is an immediate result of interest. But the interest must be active and vigilant, not lagging or dormant. To excite the eager interest of your scholars, is just so far to command their attention. How to excite their eager interest, is, therefore, the same question as, How to command their attention. You cannot compel your scholars' attention on the score of your rights, or of their duty. But you can attract their attention by whatever arouses their curiosity, or otherwise quickens and centres their interest. And here is where your watchful ingenuity is to be taxed, in the effort to gain an indispensable hold on the scholars who are least inclined to give you their attention voluntarily, and least able to control their wills to such an end.

Exciting interest.

Dr. John H. Vincent has said that one decided gain in the use of the blackboard is its help in calling attention. In illustration of this, he, on one occasion, took a chalk crayon between his thumb and fingers, and turned with it toward a blackboard on the platform, in sight of all the audience. "Just look here!" he said, holding the chalk near the board. Every eye in the room was attent to him. "That is all!" he said, as he dropped his hand at his side, and turned back to the audience. "I only wanted your attention." That blackboard exercise was more effective, and less obnoxious, than many a specimen wrought out with four colors of crayons, and a board full of hearts and crosses and anchors

Power of chalk.

and crowns, has proved itself. It illustrated a point, and that is more than can be said for the average blackboard exercise. Then there is Dr. J. M. Freeman's "invisible blackboard," made by movements of the finger, tracing letters in the air, in sight of the watching scholars. To know what is being put on *that* blackboard demands the closest attention. And here again is an advantage in the use of a class slate, or of a slip of paper, by means of which a teacher can catch and fasten his scholar's attention. The methods of gaining attention are various. The necessity of having attention during the process of teaching is unvarying.

Invisible blackboards.

Methods of catching the attention of the scholars before beginning to teach, must naturally vary with various classes. A simple call, "Now!" may prove sufficient in a well-trained class. Again, an unexpected question will do the work, especially if it sets each at competing with, or watching, the others. Thus, for example: "Who can tell me, to begin with, how many different places are named in to-day's lesson?" This question might be followed up by the teacher's showing a little map, and asking, "Now, who can point those places out to me?" "Where is Jerusalem?" "Where is Gaza?" "Well, what have these places to do with to-day's lesson?" Or, again, the question might be, "Which of the lessons in this book of the Bible, so far, has been the most interesting lesson?" And if only one

Now, then!

Getting scholars at work.

scholar answers, the teacher might follow, with "Do you *all* agree to that?" Yet, again, a teacher might catch the attention of all by showing a flower, or a few grains of wheat, or a coin, or a small vase, or something which he was to use as a help in the lesson-teaching, asking, as he showed it, "What is this?" The method employed must be adapted to the peculiar characteristics and needs of the scholars; and the methods, in the same class, will have to be different at different times. The chief thing is to see that interest is excited, and that it is excited in the direction of the proposed lesson-teaching.

Exciting interest.

I venture to illustrate this point by an incident out of my personal experience. I sat down, on one occasion, as an entire stranger, before a class of untrained and fun-loving little roughs, in a city mission school, where I had been asked to teach a class for the day, as I came into the room as a visitor. The lesson for that Sunday was in the fifty-third chapter of Isaiah: that most wonderful of all the Messianic prophecies. But the last thing in the world that had those boys' attention, was the study of prophecy. Their attention was on the living present. They were quick-witted and wide-awake. They had their eyes on each other, on the teacher, and on the classes about them, with some fun-poking at each object of their attention in its turn, in rapid succession; but the lesson—that was something which they had not given attention to, and which they did

A pull against the boys.

not propose to look at seriously. One plan after another, to get their attention to that lesson, and to my words about it, was tried by me without any success. I saw that something out of the ordinary line was a necessity. Finally, I spoke up quickly, and with a show of real interest in my question: "Boys! did any one of you ever see a sheep-shearing?" It was a question at a venture in a city school; but one of the boys answered exultingly: "Yes, I did once, when I was out in the country." That boy was interested. Now, to interest the others. "Boys!" I said, speaking up earnestly to all in the class. "Boys! Just listen, all of you. Billy, here, is going to tell about a sheep-shearing he saw, out in the country." That caught the attention of all, and they bent forward in curious interest. "Now, how was it, Billy?" "Why, one old fellow just caught hold of the sheep, and sat down on his head, and another one cut his wool off." Explicit, graphic, and intelligible that! The narrator had conscious pride in his results of travel. The listeners were attent at the recital of something quite outside of their range of observation. "How much noise did the sheep make about being sheared?" "He didn't bleat a bit!" "Well, now, how does that story agree with what the Bible says about sheep-shearing? Just look at this lesson, all of you, and see what it does say. There, in the last part of the seventh verse: 'As a sheep before her shearers is dumb, so he openeth not his mouth.'"

A sheep-shearing.

Attention was now fairly caught; caught, and attached to a lesson not the best suited to the teaching of untrained scholars in a mission-school.

Having the habit of attention.

Giving attention, when one wants to give it, as well as continuing one's attention when he has given it, is a matter of habit. And there is hardly a habit of mind more difficult of acquiring than just this one. It has been said, indeed, that a man's power of learning, and a man's power of using his knowledge, depend more upon his ability of fixing and continuing his attention on what he sees or hears, or on what he would say or do, than on any other mental habit or quality. Hence it is important for a teacher to watch for any flagging of his scholars' attention while he is teaching, and to be prompt in recalling their attention when it is intermitted; and it is also important to have the scholars recognize their liability to be inattentive, even while they think their attention is fixed. Many a well-disposed scholar supposes he is attentive to the teaching, and his teacher supposes him to be so, when in fact his attention is not on the lesson, nor on its attempted teaching.

Testing attention.

Any fair test on this point would show the rarity and the difficulty of fixing and continuing attention. Let a teacher ask quickly of one of his scholars, by name, "Am I correct, or not, in what I said just then?" and in how many cases the honest answer would be, "Excuse me; but I wasn't giving close attention to what you said." Even in a

teachers'-meeting many a good teacher could be caught in inattention, by a question of that sort from the superintendent. If a teacher will, therefore, be in the habit of putting questions to one and another of his scholars in just that way, he will either hold his scholars' attention better than the average teacher, or he will show his scholars how inattentive they are in the habit of being.

Getting a scholar's attention is one thing. Holding a scholar's attention is quite another thing. Getting attention may be the work of a moment. Holding attention is a continuous and prolonged exercise. A scholar's attention may be caught almost without his consent. Its catching is the work of the teacher alone. But a scholar's attention will not long be retained by a teacher without his scholar's intelligent acquiescence. The teacher and scholar must work together to *that* end. In this matter, also, however, the teacher has a responsibility for the scholar's action; for unless a teacher is able to induce his scholar's co-work with him in the process of teaching, he so far fails in a teacher's mission. But, how to secure a scholar's co-work in the teaching-process, is a question to be treated by itself; although the three separate and yet inseparable elements of the teaching-process, attention, clearness, and co-work, are always as one and as three, as one in three and as three in one.

Holding attention.

II.

HOW TO MAKE CLEAR THAT WHICH YOU WOULD TEACH.

The Main Point Now; Starting at the Bottom; Working Patiently; Using Illustrations; A Pattern Example; Avoiding Symbolic Language; Miracles Simpler than Parables; The Help of the Scholar's Eye.

ATTENTION being secured from the scholar, the teacher has the duty of showing why he has sought that attention. The teacher knows what truth he would cause the scholar to know; but the scholar does not yet know it. It is, therefore, for the teacher to make clear to the scholar that which he is attempting to teach him. It is not now a question for the teacher, whether the truth he would teach is the most important truth in the world; it is enough that it is the truth he is now trying to teach. Nor is he just now to strive at being attractive as a teacher, or impressive as a teacher; those qualities are very well in their way, but it is *clearness*, not attractiveness, or impressiveness, which is needed in making a truth *clear;* and in order to make a truth clear, a teacher's whole mind must, for the time

Clearness, the chief thing.

being, be set on clearness of teaching; that must be the one thing he is living for, while it is the one thing he is attempting.

To make a truth clear to another involves—as has already been shown—an understanding of that other's mind, in its attainments, its limitations, and its methods of working. The truth which is already clear in the teacher's mind must be made clear to the scholar's comprehension; and to this end the truth must be so phrased, so illustrated, and so applied, as to be clear—not alone to the one who imparts it, but to the one who is to receive it. It is not a question whether a certain putting of the truth *ought* to be clear to the learner, but whether it *will* be; not, whether that putting would be clear to *another* learner, to the average learner, but whether it will be clear to *this* learner. The superintendent of a prominent city Sunday-school was greatly surprised at finding, in his teacher's-meeting, that one of his teachers actually supposed Cornelius the centurion to be the leader, or overseer, of an Italian band of music; but when the superintendent had learned that fact, he saw that the Bible phrasing just as it stood did not make clear the truth of the text to *that* teacher; hence some other phrasing was a necessity just there, in the effort to make the truth clear. Every teacher must be sure of his scholar's measure of knowledge on such a point as this. In order to make clear that which he would teach, a teacher must,

Know your scholar's mind.

A band leader.

therefore, put himself alongside of his scholar, in knowledge and in sympathy; he must bring himself to the scholar's level of understanding and thought and feeling. If there are more scholars than one to be taught, the teacher must bring himself to the level of the lowest of these scholars; for if those of the lowest grade can understand him, those of the grades above will understand him also; while, on the other hand, making a truth clear to the higher grade does not necessarily make it clear to the lower.

Telling it simply.

The words chosen for the phrasing of a truth which is to be made clear, should be words which the scholar already understands; or, if he has not understood these words before, he should now be helped to understand them. No matter how attentive the scholar may be, nor yet how all-important may be the truth which is declared to him; unless his teacher addresses him in words within his comprehension, he must fail to comprehend the truth for which he is waiting.

"Tell me the story simply,
As to a little child,"

is the call of many a learner who is addressed as if he had knowledge far beyond a child's. And, again,

Telling it slowly.

an adaptation in the manner of address in teaching has much to do with making clear the truth which is to be taught.

"Tell me the story slowly,
That I may take it in."

A scholar of slow thought must have the teacher's help in slow and patient teaching. No matter how long it takes to make the one truth in hand clear to the one scholar under instruction, no matter how many times the words chosen to make that truth clear have to be changed, or re-stated,—the teacher must keep on trying; for, to make just that truth clear to that particular scholar is the only thing that is really worth thinking about by that teacher—until that thing is finally accomplished.

Working patiently.

In the effort at making the truth clear, a teacher will commonly have to tell a thing to his scholar in as plain and simple words as he can employ—words which the scholar is likely to know the meaning of, and which he is least likely to misapprehend. Then, commonly, comes the use of well-designed questioning, to test the scholar's understanding and comprehension of the truth declared to him; not the putting of formal questions from a printed page, nor yet the asking of the scholar to give again the words he has heard from his teacher, but conversational questioning, calculated to draw out the scholar's independent view of the matter in consideration. According to the lack of understanding by the scholar disclosed in this test-questioning, is the teacher's farther duty of making clear the truth which he would teach, and which cannot be taught until it is made clear—the truth which he has already stated without making it clear. Just here comes in

Testing carefully.

the mission of *illustration;* of illustration in its primitive and truest sense.

Shedding light.

Illustration is literally a making lustrous; to illustrate is "to make clear, intelligible, or apprehensible; especially by means of figures, comparisons, examples, and the like." Illustration is not necessarily the use of anecdotes; not commonly so; neither is it the adorning and rendering attractive dry statements of truth. Story-telling by a teacher is, in most cases, more likely to "darken counsel" than to make truth clear; to shadow the light rather than to shed light; to turn away the thoughts from the immediate subject of study, rather than to apply them to it with a closer intensity,—however pleasing it may be to either scholar or teacher, or however it may aid in holding the attention of the scholars. But the true use of illustration by a teacher is in his availing himself of that which the learner already knows, as a help to the understanding of that which the learner does not yet know. Every scholar already knows something. Every teacher ought to know more than his scholar. In the teacher's effort to cause his scholar to gain fresh knowledge, he can wisely make use of an illustration—of a light-shedding comparison—out of the scholar's stock of knowledge, to make clear a truth beyond the scholar's present possessions, but within the teacher's realm of knowledge. And without this work of light-shedding, everything else that

Wise comparisons.

any teacher does or is, goes for nought in the process of teaching.

If a teacher seeks illustrations as illustrations, if he honestly endeavors to find some well-known fact or thing which will make clear a truth that he is trying to transfer to, or to impress upon, his scholar's mind, he will not be permanently at a loss for helps of that kind in his teaching. The world is teaming with "likes" and "similes," and practice will perfect him in their finding. But if he is after figures of speech, and agencies of adornment, by which to make his speech more brilliant or attractive, he is not likely to be so successful. Lacking the simple purpose of practical utility, in his search after helps to wise speaking, he will have no such directness and progress in his endeavors to gather material for his using. On this point, Dr. Bushnell's words of counsel to the young preacher have their application to the teacher also: "If he has really something strong enough to say, to call in angels of imagery that excel in strength to help him say it, there is no kind of symbol observed by him, in heaven above or in earth beneath, that will not be at hand to lend him wings and lift him into the necessary heights of expression. But the moment those aerial creatures begin to see that they are wanted for garnish, and not for truth's sake, they will hide like partridges in the bush."

Looking up similes.

Having a purpose.

To *illustrate* this point, an example of a teacher's

using a known and familiar fact to make clear a truth which was not yet known and familiar to his scholars, may be of service just here. Years ago, I was leading the general exercises of a city mission-school, in my old Hartford home, where the lesson in hand was, "Christ our Example." In the progress of the exercise, I asked, "What do you mean by example? What is an example?" One scholar answered promptly, "Some figures which you write on a slate." Thereupon the other scholars laughed; but I said quickly, "Yes, that is one kind of an example. We call those figures which we write on a slate an example of a rule in arithmetic; but there is another meaning to the word 'example,' and that is the one I am after." Already my questioning had shown me that at least one scholar there had utterly failed to get an idea of Christ as an Example, through a not unnatural misapprehension of the word "example." Then I put my question again: "When we say that some one is an example to us, what do we mean by that?" "It's to be better than all the other boys," called out a bright little fellow, who was all intent on the exercise. "Yes," again I responded; for it is always better to recognize what truth there is in an honest answer of a scholar, and to work out from that toward a fuller meaning, than merely to point out the defects in the answer. "Yes; that is the idea; and I wish that every boy here would try to be such an example to all the others. But now

What is an example?

Using wrong answers.

can you tell me any other word that means about the same as an example?" That was a "poser" to those boys, as, indeed, I expected it to be; for they were not accustomed to sharp definitions and synonyms. At once, however, every interested and attentive boy there was busy at thinking; for children like to be set at work in search of truth. Knowing those scholars, in their week-day haunts and surroundings, I then undertook to find an "illustration" to help them in their truth-seeking. "Some of you have been down at Woodruff and Beach's, or at Lincoln's, iron-works, and have watched them casting there. You know that when they want to make a boiler-head, or a fence-post, or a stove-top, they take a piece of wood of just the right size and shape, and press it into the clay of the casting-moulds. What do they call that piece of wood?" "Pattern," "Pattern," came up from one boy and another, before the question was fairly out of the teacher's mouth. "Yes," I said, "that is it. It is a pattern. That is the very word I was after. An example is a pattern. It is something of just the shape that we want other things to be. When a boy is better than all the other boys, he is a pattern to them—an example." It was easier from that point to make clear the lesson of "Christ our Example."

Having a pattern.

In the endeavor to make truth clear by the use of illustrations, a teacher should avoid the too common mistake of supposing that symbols, or figures of

Shun symbols

speech, are a help to the understanding of truths not before apprehended. This mistake shows itself on every side, in the multiplicity of arks and anchors, and crosses and crowns in blackboard diagrams, in the chromatic pictured designs, and in the visible lesson-symbols of various sorts and patterns, proffered for the elucidation of Sunday-school lessons; as, also, in the figurative language employed in speaking of elementary religious truths, to children and others of uninstructed minds. It is true, as has been already affirmed, that *words* are at the best but *symbols*, and must be recognized as figuring or suggesting ideas, rather than as conveying those ideas absolutely. But this only makes it more important to use words in only a single and a simple sense, and not to employ them, in their symbolism, for the presentation of a secondary symbolism. To pursue this latter course is to burden and hinder the child needlessly in his endeavor to comprehend truth and to make its ideas his own.

Figures of speech.

Children have high capabilities of understanding, and yet higher capabilities of imagining, but their minds work easiest in a straight line, and in one line of thought at a time. There must be simplicity and directness in the thought presented to them, to enable them to take hold of it and pursue it—in reason or in imagination. If you say to them that what you are telling is a veritable truth, they can understand you. If you say to them that it is a fancy, that it is

Give children a straight line.

a "make-believe," they can understand that, and they will have no difficulty in following you, with the idea that what you say is in the realm of fancy. But, if you tell them that the "make-believe" means something else than its apparent meaning, and that you want them to imagine one thing, and at the same time to consider and realize quite another thing as symbolized by this symbolic language, then you confuse them needlessly, and burden and tax their minds unduly. Nathaniel Hawthorne refers to this truth in the preface to his "Wonder Book," where he says: "Children possess an unestimated sensibility to whatever is deep or high, in imagination or feeling, so long as it is simple likewise. It is only the artificial and the complex that bewilder them."

Hawthorne's opinion.

It is on this account that the miracles of the Bible are better suited than the parables to the teaching of children. Children do not stagger at the supernatural, even while they stand bewildered before the symbolic. A child can take in the description of heaven as a city, with its streets of gold, and with its twelve gates, each gate of a single pearl. But when you add to this appeal to the imagination, a call on the reasoning faculties to consider the truths symbolized by the golden pavements, and by the gates, you bring in a puzzling element which distracts the thoughts and limits the progress of the children's minds. So, again, if you tell the children that Jesus Christ is able and willing to

Miracles simpler than parables.

be their Saviour, they can understand that, quite as well as can the accomplished theologian. But if you tell them that Jesus Christ is the Good Shepherd, and that they are the lambs of his fold, there is a perplexing symbolism in that statement, which has to be made clear to begin with, and when it is made clear, the truth concerning Jesus Christ as a Saviour is yet untouched; so at the best you have merely brought forward a symbolism, to stand in the way, for a time, of a truth that could have been made clear without any such symbolism.

Only a hindrance.

You may say, in opposition to this, that the figure of the Good Shepherd is found in the Bible, and that it must, therefore, be recognized as worthy of the children's understanding. True, and when you find that figure in the Bible-lesson, it is your duty to explain it to the children. You could even say, at such a time: "Now, children, this does *not* mean that Jesus is a real shepherd; nor does it mean that you are sheep, or lambs. It only means that, just as a good shepherd takes care of the sheep and lambs of his flock, and is ready to lay down his life rather than to have them harmed, so Jesus will care for children who are in his keeping, and so he has already proved his love for you by giving his life for you." To explain an Oriental figure of this kind when you find it in the Bible, is a very different thing from taking up an Oriental figure as an explanation of a plain English term. The common picturing of Jesus

The Good Shepherd.

as a Good Shepherd, carrying a lamb in his bosom, has confused and disturbed many a child's mind in his thoughts of the character and work of Jesus.

More than one person of intelligence has told me of the discomfort of his mind, in his early life, through this common use of figurative language in the presentation of religious truth to him. One good man said, that for years he suffered keenly under the impression that the only choice before him for all eternity was to be a sheep or a goat, to be covered with wool or with hair; and he had no wish for either transformation. He was now a boy, and, whether he lived or died, he would like to continue a boy, or grow to be a man. Yet the same misleading figure was piously pressed on him by parent, teacher, and preacher, without any attempt at its explaining. Unless you have a care to shun the use of symbols in your teaching, you may be putting stumbling-blocks in the way of your scholars, instead of supplying them with guide-posts, on the road of truth. (You, being a teacher, can understand *this* symbolism, as one of your scholars could not.)

A straightforward simple statement of the truth, to a child, is always better than a figurative presentation of that truth. Even if the child can be made to comprehend the symbol, its use has even then caused a needless delay in the completion of the teaching-process. Possibly a little child could be trained to stand on its head before it stood on its

A sheep or a goat.

A stumbling-block.

Standing on one's head.

feet; but even if it could do this, that would hardly be a wise way of teaching a child to walk. Many a teacher who has tested children's capabilities in this line has learned how difficult it is for even a bright child to carry two parallel processes of reasoning in its mind at the same time. For example, twenty children can enjoy and understand the fables of Æsop, where one child can comprehend the "moral" of one of those fables. So, in the use of all figurative language. While reading in the Bible in my family circle, I came to the words of our Lord, "By their fruits ye shall know them." Had I simply said to my children, "That means, that you are sure to show whether you are a good child or a bad child by the way you act," I should have, so far, made the matter clear. But I wanted to explain and apply the symbolism of the text; and I went on accordingly. The child whom I was questioning readily caught the idea of knowing a tree by its fruits, of understanding that a pear-tree was a pear-tree, and not an apple-tree, because it bore pears, and so on. She also recognized the truth, that a child's character could be known by its conduct. Each truth she could comprehend by itself; but the difficulty was in running her mind on two parallel lines of thought at the same time, so as to perceive that conduct is a fruit of character. I could come no nearer to it than this: "By what does Jesus say we may know people?" "By their fruits."

Æsop's "morals."

By their fruits.

"What do you mean by their fruits?" "Apples and pears."

Nor was she an exception in finding this difficulty in the process of learning by symbolic language. Mrs. Edward Ashley Walker tells of hearing a clergyman explain, in an address to children, that Christian ministers are the salt of the earth. After he had shown the value of salt, in its power to keep food from spoiling, he told of the good work of ministers in aiding to preserve the world from total corruption. The children understood both parts of the address, but they could not run them together properly. When he concluded his address with the question, "Why, then, are ministers the salt of the earth?" they answered, not unnaturally, "Because they keep victuals from spoiling." And that is a fair illustration of the dangers of speaking in parables.

The use of salt.

It may be asked, however, why parables are so freely used in the Bible, if they are so difficult of comprehension by the untutored mind. They certainly are not always used there as *illustrations*. Parables are often the very opposite of illustrations —in the true and primitive sense of that term. Illustrations illumine truth, throw light on it, make it clearer and more luminous. Parables more commonly enfold truth, wrap it about in figures—that for a time conceal rather than disclose it. This is the original purpose of much of the parable-using in

The hidings of a parable.

the Bible. "Why speakest thou unto them in parables?" asked the disciples of Jesus, when they found that he was addressing the multitudes in figures of speech which were difficult of comprehension. "Because," was his reply, "it is given unto *you* to know the mysteries of the kingdom of heaven, but to *them* it is not given." Yet even the disciples did not know the meaning of all the parables, until they asked and obtained an explanation from Jesus. "And when they were alone he expounded all things [as spoken by him in parables] to his disciples."

Simpler parables.

Where a Bible parable is given in the form of a simple narrative, with its obvious teachings in the story itself, as in the parable of the Good Samaritan, there is, of course, no such difficulty in its use for children, as exists in a parable which symbolizes truth rather than illustrates it. The difference in the two forms will be apparent to every intelligent mind. If, therefore, you want to conceal truth from your scholars for a time, speak to them in symbolic parables, or use crosses and crowns and anchors and hearts, in bewildering their simple minds; but if you feel that it is given to them to know the truth which you know, by all means give them the truth in simple, straightforward language, with the aid of helpful illustrations, without any unnecessary symbolisms.

The captain's rope.

Dr. Dowling has shown how a simple illustration may make clear the truth of such seeming contradictions as Paul's separate statements that we are saved

by faith, and, again, that we are saved by grace. The illustration is that of a man falling from the deck of a moving steamer. The captain instantly orders the engines stopped; a boat is lowered; a rope is thrown to the struggling man; the man clutches at the rope; he is saved; saved by the loving-kindness of the captain; saved also by his clutching at the proffered rope.

The help of the eye.

The help of the eye, of the scholar's eye, ought to be sought by the teacher in his effort at making clear the truth he would teach. Maps and pictures, and other visible helps, have their important place in this line of effort. Yet, more commonly, the blackboard, or the class slate, or a sheet of paper and a pencil, can be made to do much toward making clear that which the teacher would teach. Peculiarly is this the case where the lesson includes a narrative, and where the relative positions of persons and places need to be understood. It is hardly less useful where related truths are to be considered over against each other. With all scholars who can read, the directing of their attention to the Bible-text itself, in conjunction with the teacher's explanations, can be made to perform an important part in making clear that which the teacher would teach. Indeed, the aid of the Bible-text in making clear the text of the Bible—the value of Bible-truth as a means of explaining Bible-truth — can hardly be over-estimated. There is no single fact or doctrine in

The help of the text.

any one part of the Bible, on which light cannot be thrown by a fact or a statement in some other part of the Bible; and there is an added gain when the scholars are enabled to see this for themselves. If they do not know of any passage which will give them help, the teacher can tell them where to find one; leaving them, however, to find it and apply it for themselves. And so, by all these various means, the work of making the truth clear can go on under the teacher's skilled direction.

Other things also.

Making clear that which you would teach, is not the whole of teaching; but there is no teaching without it. There are other things to be done besides this; things which, in their place, are even more important than this; but this is the thing of things for you to attend to, when it is the thing you are attempting as a teacher. How to do it, is a point of pre-eminent importance to you—when you have it to do.

III.

HOW TO SECURE YOUR SCHOLARS' CO-WORK IN LESSON-TEACHING.

Finding the Scholar's Level; Knowing Too Much to Teach; Putting Children at Ease; Giving Them Something to Do; Naaman and Gehazi; Modes of Questioning; Gall's System; Fitch's Mistake; How Not to Do It; Scholars' Questions; Class Slates; Inter-working Plan.

THE scholars being attentive, and the teacher having found a way to make clear that which he would teach, the teaching-process now hinges on the co-work of scholar and teacher in the transfer of the needed knowledge from the teacher's mind to the scholar's mind; or, more properly, in the enabling of the scholar to obtain that knowledge for himself, under the teacher's guidance. And for this co-work, also, the teacher is responsible, as it is the teacher's method of securing the completion of the teacher's process, that we are considering; and no teacher can do a teacher's work, without the co-work of his scholars.

Finding a level.

The first requisite to securing the co-work of your scholars, is to bring yourself down to their level. You probably are above their level to begin with. You

ought to be so. But, if you and they are to co-work to advantage, you and they must get together in some way. They are as yet unable to rise to your level. You ought to be able to stoop to theirs. This you can do without losing your own vantage-ground.

"Daddle, daddle."

A baby boy was backward in saying his first words. One after another of the family tried in vain to teach him to say "Mamma," or "Papa." He could just roll his little tongue and make a few simple sounds, like "Daddle, daddle." His repeated failures to do more than this discouraged his parents and several of his older sisters, and had the effect of disheartening him in his efforts. He saw that he disappointed his would-be teachers, and it grieved him; but how to do better he did not see. A little sister, next older than himself, herself not yet four years old, saw the trouble, and in sympathy with her little brother, put herself down alongside of him on the floor, to see what she could do as a teacher. "Charley," she began, "say 'Daddle, daddle.'" Charley at once responded with "Daddle, daddle." "That's right, Charley," she said. "That's a good boy." Then, in triumph, she called to her mamma: "Mamma, see here, I can make Charley talk." And she put him through his lesson successfully. Her hearty approval gave her little scholar cheer. He was no longer disheartened. He was ready to try a new lesson now. And that was the beginning of his success in learning. As soon as a teacher came down to his level, he was ready to be

A good start.

helped to a higher plane. Co-work on his part was impossible until then.

It has often been said—it has, indeed, already been stated in this volume—that the more a teacher knows, the harder it seems for him to teach; and it certainly has been found, as a practical matter, that young persons are commonly more successful as teachers, than are older persons. The underlying reason for this seeming advantage of the younger and the poorer informed, over the maturer and the well-instructed, is in the greater readiness with which the younger teacher apprehends and conforms himself to his scholars' level of intelligence; and in the liability of the man of learning to fail of recognizing and bridging the gap between his scholar and himself, as preliminary to the proper co-work of teacher and scholar. The best informed man *could* teach much better than one having less knowledge, if only he would ascertain and bring himself down to his scholars' level of thought and attainment to begin with. Unless he does this, the more he knows the less he can teach.

Knowing less but teaching more.

It is not always easy for a teacher to ascertain a scholar's level. That may itself require careful study. But there is no safe and sure progress in teaching until that knowledge has been gained. In a city mission school which I superintended some years ago, a teacher asked question after question of a new little scholar, without ever getting a satisfactory answer. The boy did not know who made him,

Touching bottom at last.

or who was the first man, or who built the ark, or who was cast into the lion's den, or any other item of the elementary information which was then made the main subject of Sunday-school pursuit. At last the teacher asked in despair, "Why, my boy, what do you know?" And the discouraged face brightened up, as the little fellow answered cheerily, "I know the head from the tail of a cent." Then for the first time the teacher knew what that boy's level was. Brought up in the crowded streets along the river's bank, he had watched the older boys pitching pennies, and he was not a little proud to have already learned the difference between the "head" and the "tail" of a cent. And that was a good starting point for a wise teacher who could come down to a scholar's level. It were easy then to take a penny, and show its two sides, and ask and talk about the difference. Then could come the story of Jesus finding a lesson on the "head" of a penny; and other Bible stories about a penny could follow, as a basis of farther co-work in the teaching process. Finding a scholar's level in order to get down to it, is quite as important a matter to a teacher as any other result of his study. And when that level is found, it is the teacher's duty to make his starting point there. That is the only hopeful spot on earth for him—as a teacher.

Bring me a penny.

When you and your scholars are fairly on the same plane, you must see to it that they are famil-

iarly at ease with you. It is not enough for a stranger to get down on the floor alongside of a little child. There will be shyness on the child's part until acquaintance is made with the new-comer, and until sympathy and confidence bring ease and familiarity on both sides. When these are secured, the child will be ready enough to do his share of the talking. Children love to talk. They love to tell what they know. They love to ask questions, also. A child has been characterized, not inaptly, as "an animated interrogation point." Once get a child to feel free with you, and he will talk with you as he would with his parents or his playmates. If you can get no word from a child in a Sunday-school class, the trouble is not with the child alone. It is in your relations with that child. There is still some obstacle between that child and yourself; some hindrance to his perfect freedom with you. That hindrance you must set yourself to discover and remove, if you would secure his co-work with you in the teaching process.

Being at ease.

A good teacher had in her Sunday-school class one shy little child, who for a long time could never be drawn out to take any part in the lesson exercises. But, one Sunday, as the teacher was speaking familiarly with her scholars, this little child broke out most unexpectedly with the announcement: "I went to the circus yesterday." The teacher wisely saw and improved her opportunity. Had she checked *that* child for that interruption, as she might

Back from the circus.

have checked another scholar, the shy little one would have felt the rebuke, and have drawn herself back into her own timid self once more. "Did you?" asked the kind teacher, in evident and hearty appreciativeness. "And what did you see there?" Full of this new episode in her commonplace life, the interested child, at her ease all of a sudden, started off with the story of the sights she saw at the circus. Watching the play of the little one's mind, the teacher went alongside of the scholar until she had a fair hold of her sympathy and attention, and then she adroitly turned the scholar's mind on to a thought somewhat nearer the subject for the lesson for the day. That scholar, thus put at her ease with her teacher, never shut herself away from that teacher again.

Reporting the sights.

It is easier for some teachers to put themselves on familiar terms with their scholars, than it is for other teachers. It is easier to bring some scholars to a pleasant familiarity with their teacher, than it is to secure the same result with other scholars. But whatever difficulty there may be, on the part of either teacher or scholar, this freedom of familiarity must be secured as an essential preliminary to co-work in the teaching process.

It must be done.

And when you have brought yourself down to the plane of your scholars, and are familiarly at ease with them, then set them at something which they can do, in the line of co-work with you. It is not

Setting them at work.

enough to tell them in advance to "study the lesson." That phrase means much or little, according as it is intended by the teacher, or as it is understood by the scholar. Possibly, you know what *you* mean when you use it. Probably, you do not. The chief cause of the common complaint that scholars do not study their Sunday-school lesson, rests in the fact that the scholars do not know what is meant by studying that lesson, and that the teacher has no better defined idea on that point than the scholars have. Is it memorizing the text, that you mean? Is it fastening in memory the title, the topic, and the golden text of the lesson? Is it finding the answers to the questions in the lesson-help? Is it looking up the connection of this lesson with other portions of the Bible? Is it searching into the principles involved in the statements of the text, and considering their applications to life and conduct? It might be any one of these, or of half a dozen other ways of studying, that you are thinking of, or that suggest themselves to the scholars. It is not enough to leave the subject in this vagueness.

What do you want?

If, however, you point out to a child some one thing that he can do in the studying line, and ask him to do that, he knows what is wanted of him, and he is quite likely to be ready and glad to attend to it accordingly. Children love to be helpful, and to show that they are bright. Their brightness and their helpfulness can be quickened and made available, by

Having something to do.

the wise notice and direction of a Sunday-school teacher. "I like to be busy, papa," said a little girl of some four years old; "because when I'm not busy, I've got nothing to do." And that was a specimen child so far: children like to be busy; and if children are not busy, they have nothing to do. It is a teacher's duty to see that his scholars are kept busy by having something to do, in all the teaching hour.

Keeping busy.

There are many who remember the gain in interest to the young scholars of a generation ago, through the introduction, into the homes and the common schools, of Gallaudet's Picture Defining and Reading Book. Each section of that Book started out with a picture. Underneath this was a series of simple words, indicating objects to be seen in the picture. The child was to point out those objects, as he read those words, or as his teacher called them to him. For example: "An old man." "A black hat." "Small sticks." "A short pipe." "A lively dog." "A small house." "One door." "Dark clouds." "A tree." Each of these specified objects was looked up and pointed out, by the child, in the one picture which included them all, as that object was called for by the text. The child was thus kept attentive and active throughout. The work assigned to him was a work within his capacity, and he was led along in it pleasantly. When the words and their meaning, and their connection with that picture, were thus fixed in his mind by his own co-work with

Pointing it out.

the teacher, the child was ready to take another step, in following a brief story in which these words formed an important part. This method of securing a scholar's co-work in lesson study is equally applicable to Bible teaching.

Take, for illustration, the lesson on "Gehazi the Leper," from 2 Kings 5 : 20–27. In an effort to secure the co-work of scholars who have been backward in taking part in the lesson exercise, the teacher might begin with calling the attention of the class to the first verse of the lesson (v. 20): "But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but as the Lord liveth, I will run after him, and take somewhat of him." "Three men are named in this verse, and each one of the three is described. Name the first man; the second; the third." "Now notice, one thing that had been done; one thing that had not been done; two things that were going to be done. What was the thing that had been done? What was the thing that had not been done? What were the two things that were going to be done?" Very simple questions, these are; but they are all the more likely to be responded to because they are so simple; and they demand attention, and quicken interest, on the part of the scholars. From such questions, which can be asked about almost any verse in the lesson, it is easy to go on, step by step,

Gehazi the leper.

carrying the scholars with you in co-work, until the main teachings and applications of the lesson are brought out in the scholars' answers to the teacher's well-considered questions. When it comes to the teachings and applications of the lesson, the scholars can be led on, by specific questions, to see and to say, that the sins of Gehazi included his parleying with evil, his deciding to do wrong, his starting out on a bad mission, his lying, his misrepresenting his master, his obtaining money on false pretences, his embezzling trust funds, his adding lie to lie; and that in his sinning he risked his own soul, he endangered the faith of Naaman, he betrayed the confidence of his master, and he dishonored the cause of God. While the beginning of such specific questioning is very simple, it can be carried on indefinitely in the direction of thorough and exhaustive lesson-study. Some of the points to be questioned about can be assigned to the scholars a week in advance; others of them can be taken up for the first time in the class at the hour of lesson study.

Gehazi's sins.

Questioning has an important part in keeping scholars at work with their teacher, to a common end. Questioning has, indeed, an important part in every phase of the teaching-process. It does much in catching attention and in holding attention. It does much in making clear the truth which is to be taught. But, more than elsewhere, questioning has its place in securing the scholars' co-work with their

The place of questioning.

teachers, in the completion of the teaching-process. Illustrations of one kind of questioning with this point in view have already been given. There are simpler forms of questioning which can have a part all the way along in the teaching-process. Preliminary questions which are so shaped as to bring out the very words and statements of the lesson-text, before any comment is made on them, have a value in Bible study beyond any value which this form of questioning could have in the study of another book than the Bible; for there is a gain in knowing the precise words as they stand in the text of the Bible, in order to the understanding of the manifold meanings of that text.

Text questions.

This mode of questioning in Bible-study was first introduced by James Gall, of Scotland, at the beginning of the present century. "At that time the art of teaching in Scotland was at its lowest ebb; and, with but few exceptions, children at school were trained to pronounce the words in their books, without knowing, or seeking to know, the meaning of anything they read." In the United States, a similar method prevailed in our earlier Sunday-schools; and the mere memorizing of Bible-words, or of catechism answers, was the extent of most that was called Sunday-school teaching. Mr. Gall introduced the plan of a "limited lesson," including a few verses of Scripture to be made the subject of simple questioning, with a view to enable the scholar to know

Old-time methods.

what those verses declared, and to express his understanding of them in his own words. From this beginning our entire modern system of Sunday-school teaching—including all our question-books and lesson-helps—took its start. And the sound principles on which this method rested ought not to be lost sight of, at any stage of our progress.

Thinking before answering.

Gall's idea was, to set the children at finding out from the words they had read or repeated, an answer to each question which was put to them in this word-catechising; and, by this means, to train them into a habit of thinking for themselves before giving an answer to a question, instead of their going on mechanically with rote-recitations from memory, as under the old-time method—which unfortunately is not yet entirely abandoned in our Sunday-schools. For example, to take the verse, "Behold, a sower went forth to sow." The first question might be: "Who went forth?" The scholars' answer would be, "A sower." The questioning and answering might go on: "For what did this sower go forth?" "To sow." "Who was it, who went forth?" "A sower." "What did this sower do?" "He went forth;" or, "He went forth to sow." Now that seems a very simple style of questioning; yet it is a very different matter from, and quite in advance of, mere rote-recitations of Bible verses or of catechism answers. No scholar could answer the simplest of those word-questions by a parrot-process. He must

Parable of the sower.

stop and *think*, in order to give the answer. His *reasoning* faculties must be brought into play in looking after and deciding upon the word, or the words, which furnish a fitting answer—which furnish the only answer to the question put to him. And all this is in the line of mind-quickening and of mind-training. And other questions as to the meaning of the words of the text, and as to the lessons and applications of those meanings, can follow in their order.

Stopping to think.

This method of James Gall's has not been fairly superseded, although it has been, at many points, improved on, by the progress of educational methods up to the present time. Those teachers who are most competent and who are most successful in their practical teaching work to-day, follow a similar method, whether they are aware of its origin, or suppose it be peculiarly their own. The Rev. Thomas K. Beecher showed his admirable qualities as a teacher before he was in the pastorate, and he still evidences his teaching-power in the guidance and training of his Sunday-school teachers. His skill as a questioner was, and is, a chief characteristic of his teaching; and his methods of questioning are almost identical with those of Gall. Writing on this subject, some time ago, he said: "Standing before the class, himself fully possessed of the words of the lesson [knowing what he would teach] and gathering up the eyes of the children [in attention to himself] a teacher can surprise himself by the amount of en-

Gall's plan newly used.

thusiasm engendered by rapid questions [to secure co-work], such as follow. The object that the teacher has in mind is to break up the purely mechanical memorizing of the lesson, and ascertain that the pupils do really attach some sense to the words that they have first accurately recited. 'Will! say the first sentence of the lesson!' 'Behold, a sower went forth to sow.' 'A what?' (Pointing to a member of the class, as a quicker way, and withal more magnetic, than stopping to call a name.) 'A sower.' 'What did he do?' 'He went forth.' 'What for?' 'To sow.'" And of this method, simple and even frivolous as some teachers might consider it, Mr. Beecher says: "As the result of years of experience, I find that even in our teachers'-meeting this class of questions arrest attention, and amuse and fascinate even grown-up people; for when asked rapidly and with spirit they require the parties engaged in the exercises to keep their wits about them, and be perfect masters of the words of the lesson."

The sower sowing.

Only a beginning.

These word-questions are only at the beginning of the questioning process, or of the teaching-process—which is the learning-process. They are to be followed by questions which lead to and which call for explanations and comments by the teacher, and again by questions which aid in drawing out and applying the practical lessons of the Bible passage under consideration. This was Gall's plan, and Mr. Beecher fol

lows the same method, when he says: "In our teachers'-meetings we recognize three grades of questioning, in some one of which we practice at every meeting, and sometimes in all three. I will call them: first, questions upon the words of the lesson; second, questions that exercise the intellect; third, questions that develop spiritual truth and apply it."

One point, however, is to be borne in mind in the progressive steps of questioning. Any word of explanation or of comment is to *follow* a question which demands it, instead of being given before the question that relates to it. First questions, then comments; not first comments, then questions. That was the method of Socrates. It is the method of all the best teachers in our day. For example, not every scholar in a city school may know the meaning of the term "a sower." Instead of taking this possible lack of knowledge for granted, and giving the information to begin with, the question should first be asked, "What is a sower?" Or, "What is it to sow?" If no scholar in the class can answer this question, then, and not before, is the time for giving the explanation. "Some may perhaps think," says Gall, "that the explanations should be given *before* the children are catechized on the passage, rather than after it. But experience has shown that this is incorrect. The children's minds are better prepared for the explanation of that about which they have

Questions before comments.

heard something, than of that about which they as yet know nothing." Or, as Mr. Beecher has forcefully phrased it: "Food proffered when there is no appetite is nauseating. Information proffered prematurely is worse than wasted. It is stupefying, hardening." Information is most timely to scholars, he suggests, when the process of questioning and answering "culminates at last in a question which they all wish they could answer, and their eyes turn with hunger to the teacher. Then, and not till then, it is time to teach"—by causing the scholars to know what they are then desirous of knowing.

Rubbing it in.

Even then, however, as Mr. Beecher goes on to say, each item of new information imparted by the teacher should immediately be asked for back again from the scholar, and farther questioning should give it new shape and prominence in their minds. "So, to use a very homely simile, we grease the class with new information, and rub it in while they shine with intelligence and are warm with interest,—rub it in with questions." And so, the co-work goes on in the teaching-process.

Objections to the Gall method.

It may be well just at this point to call attention to the fact, that there are Christian educators who have taken exception to this method of elementary word-questioning on a Bible lesson, as first advocated by Mr. Gall, and as employed successfully by very many since his day. Indeed, it would hardly be right to ignore the fact, that the specific objec-

tions raised against this method by Mr. J. G. Fitch, an eminent English educationalist, in an otherwise admirable essay on The Art of Questioning, which has been circulated widely by the London Sunday School Union, and by American Sunday-school societies, and which has been made the basis of much of the modern normal-class teaching on this important theme, have been the means of misleading very many teachers, and of giving wide currency to radical error in this department of instruction.

Radical error.

Mr. Fitch takes as an example, the parable of the Good Samaritan, beginning with the words, "A certain man went down from Jerusalem to Jericho." He says: "Some teachers would proceed to question thus: 'Who is this parable about?' (*sic.*) 'A certain man.' 'Where did he go from?' 'Jerusalem.' 'Where to?' 'Jericho.'" And so on through the verse. Now, because every one of these questions "was proposed as nearly as possible in the words of the book, and required for its answer one (generally *but* one) of these words," Mr. Fitch thinks that their method is objectionable. He claims, that "it is very easy for a boy or girl, while the echoes of the Bible narrative just read still linger in the ear, to answer every such question by rote merely, with scarcely any effort of memory, and no effort of thought whatever." Hence, he infers: "If you desire to secure a thorough understanding of the sacred narrative, it will be necessary to propose ques-

The Good Samaritan.

tions constructed on a different model, avoiding the use of the exact phraseology of Scripture, and requiring for answers other words than those contained in the narrative." He then illustrates *his* idea of wise questioning on the passage named, by giving first "one or two preliminary questions, for instance: 'Who used these words?' 'To whom were they spoken?' 'Why were they uttered?' 'Repeat the question which the lawyer asked.'" Then, Mr. Fitch's first question on the lesson proper would be: "*What* is the parable about?" While he admits that that question would bring "various answers," he takes it for granted that "one" scholar would answer, "A man who went on a journey;" although why this answer should come to that question any more readily than to the question (as given in the other plan) "*Who* is this parable about?" he does not explain.

Mr. Fitch's method.

It will be observed, that the answer to not one of the preliminary questions asked by Mr. Fitch can be learned from the text of the parable on which he is questioning—the *beginning* of which he defines by his citation of its "first verse," as the basis of his example. Yet in the teaching-process proper no teacher has a right to suppose, at the start, that his scholars are prepared on points outside of the lesson text. If, indeed, this preliminary questioning by Mr. Fitch be based on knowledge already communicated by the teacher, then his illustration

Objections to the objecter.

of a questioning method is not a fair one, as in contrast with the elementary word-questioning of the Gall system already condemned by him, in its application to the passage cited. But, apart from this, it will be seen, that the first direct question on the lesson-text proposed by Mr. Fitch, "What is the parable about?" is a vague and indefinite question, to which any one of a half-dozen answers would be more natural than the one which the questioner is after. Other questions asked by him are equally vague, in view of his expected answers. Thus: "'What should you suppose from the lesson was the state of the country at that time?' 'Thinly peopled;' 'Road unfrequented,' etc., etc. 'How do you know this?' 'Because he fell among thieves.'" If the average city boy would suppose that thieves were to be found only in lonely places, he must be unable to read the notices, "Beware of Thieves," in many a place where crowds assemble. A *more* natural dialogue would seem to be: "What should you suppose from the lesson was the state of the country at this time?" "It was occupied by a thievish set." "What makes you think so?" "Because this man found thieves there." In short, Mr. Fitch's method of questioning in this example, while imperfect even as a means of testing the knowledge acquired by scholars in previous study, is utterly out of place as an elementary method in the teaching-process proper. And, again, Mr. Fitch confounds

Vague questioning.

a "rote" recitation (the rotary-crank recitation which takes no knowledge of the meaning of the words recited) with an intelligent answering of questions upon the relation of the several memorized words to each other and to the sentence as a whole; confounds, in fact, the functions of the sensorial ganglia with the functions of the cerebrum, as they have been already referred to (at page 89). A parrot can give a rote-recitation; but no parrot could answer the questions condemned by Mr. Fitch, on the opening sentence of the parable cited by him.

Cranks and parrots.

It is true, that the word-questions referred to are very simple and quite elementary, and that no lesson could be fairly taught by such questions alone. But it is also true, that such questions perform a work of calling intelligent attention to the words of the lesson-text, in their relations and in their more obvious meaning; a work for which Mr. Fitch's method, as illustrated by him, makes no provision, but without which no true teaching of a Bible-lesson can progress satisfactorily. The *first* thing to be aimed at by a teacher in the teaching-process, is to bring the scholar to know what the text *says*. That knowledge is all important, as preliminary to a knowledge of what the text *means*, and, yet farther, to a knowledge of what the text *teaches*. This order, the Gall system provides for. This order seems to be lost sight of by Mr. Fitch, who over against it departs from sound teaching principles, and flies in the face of all the best

The three things wanted.

results of the teaching experience of the last half-century. Mr. Fitch has done excellent service, perhaps unequaled service, in promoting wise teaching-methods in the Sunday-school; but on this one point of elementary word-questioning his counsels ought not to be followed, and his words of warning ought not to have weight.

Just here it may be said by some, that the true method of questioning, according to some such plan as Gall's, has already found its way into the question-books and lesson-papers, and that the better way is, therefore, to follow these "helps" in class-questioning, rather than to attempt an independent process of questioning. In response to this suggestion, it is sufficient to say: first, that the question-books and lesson-papers are not commonly conformed to Gall's plan, or to any other plan, in the style and order of their questions; secondly, that if they were so conformed, they ought not to be followed blindly, nor yet to be made use of in the class-exercise, by either teacher or scholar. Question-books and lesson-papers may be of service as helps in *study*, but not as helps in the teaching-process. If, indeed, a teacher knows so little about the lesson he would teach, that he cannot ask questions concerning it without having those questions, as printed or written, all the time before his eyes, how can he expect his scholars to know enough about that lesson to answer those questions without having the printed or writ-

Helps are not helps.

ten answers always before *their* eyes? When a lawyer, in examining or in cross-examining a witness on the stand, shall read off all his questions from a paper held in his hand; when any two men who are discussing politics shall stand up before each other and read off their questions and answers to each other; when two persons in ordinary conversation shall follow closely their written notes in all that they say on both sides,—then, and not before, will it be time for a Sunday-school teacher to consider the propriety of his relying on a printed set of questions, in his endeavor to aid a scholar to know what he would cause him to know, and in his effort to ascertain how much that scholar already does know.

Talking without notes.

If, indeed, a question-book *is* to be followed closely in Sunday-school class-teaching, a teacher would seem to be a superfluous appendage to a Sunday-school class. Why should not one of the scholars ask the questions from the book, in order to their answering by the other scholars in the class? In this way, a Sunday-school could be supplied with substitute-teachers at ten dollars a hundred, by any religious publishing house. And there are Sunday-schools where a supply of this sort would not make an observable diminution of the teaching-power in the several classes.

Buying substitutes.

The Bible, or nothing.

The Bible itself may properly be in the hands of the teachers and of the scholars, for reference and

for cross-reference, in the process of teaching; but even the Bible should not be referred to during the ordinary direct questioning in the teaching-process. Each statement of the text should be in the *mind* of the scholar, not in his *eye*, while he is being questioned concerning its words and their meaning. When the intelligent memorizing of the text can be secured in advance, there is a decided gain in that method of having its words in mind; but in the teaching-process proper, the co-work of teacher and scholar must be directed to the examination and understanding and applications of the lesson, through a simple, natural, and informal mode of questioning and answering, toward the desired end.

Having the text in mind.

In all your lesson-questioning, you must know before you frame each question just what answer you would have that question bring from your scholar, and you must so frame your question as to bring that answer, and no other, as its natural and proper answer. If, indeed, *you* do not know what answer you are after, how can your *scholar* know what answer he shall give to you? Of course, if you should be questioning your scholar about his personal feelings or opinions, or should be seeking information from him in matters beyond your own knowledge, the case would be very different. You could not then know what answer your question would bring from him. But, in lesson-questions which you are asking as a part of the teaching-process, you

Know the answer you want.

should always have the desired answer in mind, and shape your question for it accordingly. If you find, in any instance, that a question which you have put can fairly bring any other answer than the one you had in mind in its framing, you must accept that answer, when it comes to you, as so far a proper one; and if you still seek the other answer, you must try again, and by another question, for its obtaining.

How should your scholar know?

Yet just at this point many a scholar is checked and discouraged in his answering questions, by a teacher who questions clumsily, and then refuses to accept proper answers to his questions because they do not happen to be the very answers he had in his mind when he gave his vague and indefinite questions.

Let me illustrate my meaning. I sat behind a teacher in a Sunday-school I visited. He had a class of bright lads, say from thirteen to fifteen years old. The day's lesson was "Jesus before the Governor." "What was Pilate?" asked the teacher. That seemed a good beginning. The question was a natural one. Why could not the scholars answer it? Its shaping had not cost the teacher much thought. He little dreamed how much its answering would tax his scholars' powers. "What was Pilate?" "A Roman," answered one scholar. That was right, but it proved not to be the answer that the teacher looked for, and instead of accepting it as correct, and asking another question to bring the answer he wanted, he replied with sharp emphasis, "No, no.

All about Pilate.

What was Pilate?" The boy, who had done his best, and had given a correct answer only to be told he was wrong, did not try again. Why should he? Another answered, "A foreigner." Right again, but the teacher's comment was, "No, no. *What* was Pilate?" After some hard thinking, it seemed to strike one of the boys that possibly the teacher wanted to classify Pilate in the order of beings, and he answered, "A man." This also was fair answer to the question, but the teacher received it as if it were a triumph of stupidity, and he snapped out his response as if he were calling the class a pack of dunces, "*No*, NO, NO. What *was* Pilate?" As simple answers did not seem to suit, the boys set their busy brains at work, and it occurred to one that the *character* of Pilate was perhaps to be passed on, so the answer came, "A coward." The teacher was in despair. His scholars were hopeless. It was of no use trying to make them learn anything. He would answer the question himself, "No!" he replied to the suggested answer; "Pilate—was—the—*governor*." The tone in which he gave this information showed that he was ashamed of his scholars, and his scholars were apparently somewhat ashamed of themselves. It would not take *that* teacher long to have his scholars so that they would answer no questions in his class.

What is truth?

What was the trouble in this case? It certainly was not with the scholars. They did their best.

Their answers were as good as could have been looked for. They did a great deal more thinking than their teacher. I followed them with my mind, as they were questioned, and I could not imagine what answer their teacher was after. The trouble with his question was, it was quite too indefinite; it did not indicate the kind of information which he wanted. But still he put the blame on the boys, which fairly belonged on their teacher. He would not learn from them. When he asked, "What was Pilate?" and they answered, "A Roman," he should have replied, "Yes," and then have asked farther, "And what office did he hold?" or some such question, to bring out the desired answer. If his original question was the best he could think of, he ought to have seen by its first response that another form was needed to indicate the information he sought.

The teacher at fault.

Whenever a strange answer comes to a teacher's question, the teacher should try to see if it is not a fair answer, even though it be an unexpected one. If it is fair, he should receive it as correct, and ask himself how his question can be improved on, or supplemented, for his special purpose. The average scholar's answers are better, more thoughtful and appropriate, than the average teacher's questions. Bear this fact in mind while before your class, and understand, when no answer, or a wrong answer, comes to one of your questions, that the trouble is probably not with your scholars, but with the question you

Look to yourself.

have put to them. Re-shape that, and you may find your scholars brighter than you had supposed.

Not only are the questions of the teacher to be made much of in securing the co-work of the scholars; but the questions of the scholars can do not a little in this direction. A question from a scholar often discloses more of his thoughts, and more of his needs, than would appear through a score of questions from his teacher. A good teacher ought to train his scholars to imitate the Holy Child, who while he was yet but twelve years of age was in one of the Bible-schools of the temple-courts, sitting as a scholar before the teachers there, "both hearing them and asking them questions,"—as was the custom in his day in the Jewish schools, and as ought to be the custom in Christian schools in our day. Children love to ask questions. It is for their advantage, and for the advantage of the teachers also, that they be encouraged to question their teachers freely in the hour of co-work for lesson-learning.

Let the scholars question.

Nor should the help of the scholars' *eyes* be overlooked in the effort at securing the co-work of scholars and teachers. Here is where the Bible itself may be found useful. Other verses than those of the lesson are to be sought out. Several passages are, perhaps, to be brought into comparison with the one now in hand. One scholar may be asked to find one passage, in his Bible; another, to look up another;

Using their eyes.

and so on. Or, again, all may be asked to look at one passage at the same time. Again, it may be well to refer to a map in one of the Teachers' Bibles, in pointing out the place or places mentioned in the lesson. All may bend together over a common map, or each one may have his own map for separate reference.

Class-slates.

The use of slates in the class has already been several times referred to. Well used, these slates can add much to the interest and profit of the school exercises. Small folding silicate slates are the most convenient. Each scholar can have one; so also can the teacher. There need be nothing formal or constrained in the use of these slates. They are to be used when wanted, not otherwise. They will be found more and more helpful by those who use them most freely. When, for example, a lesson treats of the Tabernacle, or of the Temple, the form of that sanctuary can be better understood, in many classes, through the scholars sketching on their slates the outline of the holy place and the holy of holies, and marking there the location of the ark, of the candlestick, of the altar of burnt-offering, and of the other furniture, at the call, and, if necessary, with the help, of the teacher. So, again, the slates can be used for rude map drawing, or for noting the relative positions and distances of places mentioned in the lesson-text.

Map-drawing.

Even when no material objects are to be noted, it

may be an advantage to a scholar to observe and write down the main points and central truth of the lesson of the day, as they are successively emphasized by his teacher. As the principal divisions of the lesson are brought out, one by one, by the teacher, they can go down on the left-hand side of the scholars' slates. Then a proof text from the Bible may be entered on the right-hand side, over against each division. These texts may be noted in the class, or they may be afterwards looked up at home by the scholar, and shown to the teacher the next Sunday. Each scholar may be asked to write on his slate, at the close of the hour, the one important lesson he has personally received from the day's lesson, that it may stand out clearly in his own mind and be recognized by his teacher. A single text of Scripture to enforce the teachings of the day may be entered on the slates, to be memorized by the scholars and recited subsequently.

Noting the main points.

The scholars may be asked to show the slates to their parents on their return home, and to request their parents to question them on the meaning of what is written there. The slates may be brought again the next Sunday, either with or without the notes on them, that the truths emphasized may be reviewed at the opening of the school, from sight or memory. Or the scholars may be induced to bring their own outline of the new lesson on their slates, for the teacher's examination; and, thus, co-work, all

Carrying them home.

the week through, will be promoted. The scholars are certainly likely to have an added interest in the lesson, and to leave the class with a better understanding of its facts and teachings, if they have written down its main divisions, or have noted its application to themselves. Attention is also fixed and held in the class through a call to look at the teacher's slate, as he outlines an object, or notes a division of the lesson; with a request that the scholars will put the same on their slates.

Co-work, with the slate.

Many a teacher has gained a new hold on his class through the introduction and judicious use of slates. It will be a surprise to almost any teacher who has not before made use of them, to find how frequently they come into service, and how important a place they fill, when once they are available in his class.

And so, in one way and another, the co-work of scholars and teachers can be secured in the progress of the teaching-process. And so, in one way or another, the co-work of scholars and teachers must be secured, or there is no progress in, and no possible completion of, the teaching-process,—which is the learning-process.

All three at once.

Although the three phases of the threefold teaching-process—attention, on the scholar's part; making truth clear, on the part of the teacher; co-work, by teacher and scholar, in the transfer of truth from the

mind of the teacher to the mind of the scholar—have now been treated separately in their examination and enforcement, it is to be understood that they are not separate and distinct processes, but are interworking phases of the one threefold process. A teacher is not to see to it, that at one time his scholar gives him his attention, that at another time he makes clear the truth he would teach to that scholar, and that at yet another time he and the scholar co-work to a common end. On the contrary, the teacher is to see to it that, at all times while he is teaching:—he has his scholar's attention, he is making clear what he would teach, and he and his scholar are co-working in the teaching-process. The co-working is, in fact, to go on from the beginning of the lesson-exercise; the scholar meanwhile giving his attention, and the teacher making clear that which he would teach. And so the teaching-process—which is the learning-process—must go on, if it goes on at all.

Going on together.

Up to this point, only the essential elements of the teaching-process have been considered; only those things without which the teaching-process cannot be complete. It is now time, however, to speak of *reviewing* as an element of successful teaching; and although it must be conceded that teaching is possi-

The next step.

ble without reviewing, it can fairly be claimed that there is no certainty of the completion of the teaching-process without a measure of reviewing, and that the highest attainment of the teaching-process is impossible except in conjunction with wise reviewing. Hence, the methods of reviewing cannot fairly be omitted from the methods of the teaching-process.

"Reviewing" is a term much misunderstood. It is often looked upon as synonymous with "reiteration," or as "repetition," or as "recapitulation," or as "revision;" yet, in fact, it means a great deal more than any one of these terms, or, perhaps, than them all. Reviewing, like any other phase of the teaching-process, has its threefold aspects, including one aspect for the scholar, one aspect for the teacher, and one aspect for teacher and scholar conjointly.

Reviewing is also threefold.

Reviewing includes the testing of the scholar's knowledge, the fastening more firmly the truth taught by the teacher, and the new-viewing, by teacher and scholar, of the lesson, or lessons, as a whole. Reviewing goes to show what the scholar has learned, to fix what the teacher has taught, and to bring before teacher and scholar all that which has been taught or learned, into new light and into new relations. On the success of reviewing, therefore, hinges the measure of success of the entire teaching-process.

METHODS: IN REVIEW.

I.

TESTING THE SCHOLAR'S KNOWLEDGE.

Examinations Needful in all Schools; A New Application of Pharaoh's Dream; Necessity of Frequent Testings; Elijah and Ahab; One Scholar's Progress; Methods of Test Questioning; Father Paxson's Trouble; Getting what You Want; The Test in Testing.

EXAMINATIONS are counted essential in all schools but the Sunday-school. It is universally understood that a scholar can, in one way and another, pass the ordinary class recitations fairly well, without being a master of the lessons gone over; and the examinations at the close of a week, or a month, or a year, are relied on for the testing of the real attainment made by the scholars in any branch of study—except Bible study. But Bible knowledge is to be secured through the same mental processes as any other knowledge, and the testing of the knowledge gained by a scholar in the study of the Bible must be by the same method as his testing in any other department of knowledge. Hence the examination of a scholar by some method of reviewing is essential to the test-

Testing is needful.

ing—to the ascertaining—of that scholar's knowledge in the line of his Bible lessons thus far.

Review-Sunday examinations are not always calculated to encourage a teacher concerning the progress of his scholars, or the success of his work; but they are none the less important for all that. Pharaoh's dream, which Joseph interpreted, seems to have had something of the nature of a review-examination, as that testing-time shows itself in many a Sunday-school. The "seven kine, fat-fleshed and well-favored," which came up out of the river, may pass for so many well-selected Bible lessons. The "meadow" in which those kine were feeding answers to the Sunday-school. "The seven other kine," that were "poor and very ill-favored and lean-fleshed," represent a too common style of scholars in our Sunday-school. Those ate up the first kine, without being the fuller for it. These devour the lessons which are found in the Sunday-school meadow; but they give very little evidence of their good feeding. "The lean and the ill-favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored, as at the beginning." A great many scholars have nothing to show for their seven weeks, or their seven months, of abundant feeding in the Sunday-school meadow. Joseph told Pharaoh that this state of things in his day indicated a danger of famine, in the meadows

Pharaoh's dream.

A Sunday-school famine.

of Egypt. It is fair to take a similar view of the danger at the present time, in the application of this dream to our Sunday-school meadow.

When review-Sunday brings the testing-time which this dream would seem to illustrate, every teacher ought to face the question: What have your scholars gained from the study of the past quarter's lessons? You have taught your scholars twelve lessons: have your scholars anything to show for them? Can your scholars recall the main facts of those lessons? Can they re-state the spiritual teachings or the practical applications of those lessons? If indeed the examination shows that, so far as assimilated Bible nourishment is concerned, your scholars are as poor and as lean-fleshed and as ill-favored as at the beginning, so that it cannot be known through the testing-process that they have had anything to eat since they came up into the Sunday-school meadow, you have good reason to be disturbed, and to set yourself at work vigorously to guard your scholars against the famine which imperils them. Whether it be disheartening or cheering to you, a review-examination of your scholars is essential to your understanding of their success and your success, in your and their common work; for not what the scholars have studied, but what they have to show for their studying, is the real measure of progress in your class; as it is in every other teacher's class.

The real test of progress.

Nor is it only by a periodical and formal, far less

is it only by a written, examination of a series of Bible lessons gone over by a scholar, that a scholar is to be tested as to the knowledge gained by him, in his studies, or through his teacher's teaching of him. The testing-work must go on in conjunction with the other portions of the teaching-process; and the reviewing must be frequent, and at times informal, as well as being also at stated times and more formal: at the close of one day's lesson, at the opening of the lesson the next Sunday; sometimes in mid-lesson, again at the close of the month, or the quarter, and so on, all through the period of a teacher's work of teaching.

Informal reviewing.

Most teachers would be surprised at finding, by any fair testing of their work, how little, comparatively, has been gained by their scholars, or rather how much which they supposed they had made clear has been missed by their scholars, in any lesson, or in any series of lessons of their teaching. And here is one of the real advantages of the testing nature of review-methods in the teaching-process.

A young teacher's experience.

One of my daughters, who seemingly had real tact in dealing with little children, and who certainly had unusual love for the teaching-work, had a good illustrative experience in this line, at the very beginning of her Sunday-school teaching life. The class given to her was composed of children just out from the primary department. The lesson for the day was about Elijah and Ahab. My daughter delighted

in pictorial, or descriptive, teaching. Graphically and vividly she pictured in simple language the appearance of Ahab and Elijah, explaining at every point the characteristics and relative positions and circumstances of Ahab, the idolatrous king of Israel, and of Elijah, the rugged and courageous prophet of Jehovah. The children listened as for their lives. They were all attention. There could be no doubt on that point. And when she had finished that story, she proceeded confidently to test her scholars' knowledge of it. Addressing a young girl, whose large bright eyes had never turned from her teacher's face during the spirited recital, and who was still all attent on her teacher's words, she said pleasantly: "And now I want to see what you remember of what I have told you. Who was this Ahab?" The child's answer came back promptly, "God." That *was* discouraging. My daughter came home with a heavy heart, and told me of her failure.

Who was Ahab?

To her this was a mystery. To my mind it was perfectly explicable. That little girl was not lacking in natural brightness, but she had never been trained to independent thought. She had listened to the story with hearty interest, and had, probably, even gained a general impression of its main tenor. But she was unaccustomed to stop and reflect on what she had heard, and a direct question like the one given her, concerning the details of a narrative to

A lack of training.

which she had just listened, was only a bewilderment to her. There was no reason why she should give one answer rather than another, save that "God" would seem to be a safe answer, a "good" answer, to any Sunday-school question; so that was ventured on with a grotesque inaptness. All this I explained to my daughter, and then I gave her some of these practical points about the essentials and the methods of the teaching-process, emphasizing especially the importance of carrying her scholars along with her in co-work, and of testing their knowledge sentence by sentence as she made the truth clear to them, until they were more accustomed to study and to reflection, as supplemental to their attentive hearing.

Meeting the difficulty.

It may be well to add, that by these methods that teacher brought that scholar steadily, and even rapidly, forward in habits of Bible-study, so that at the close of the first year in that class, that same scholar stood first on the list for accuracy and completeness, in a written examination of an entire quarter's lessons,—first not in her class alone, but in a school of several hundred scholars. So it may be seen, that the testing of a scholar's knowledge by some method of reviewing may, on the one hand, be a means of immediate confusion and regret, and, on the other hand, may tend to the ultimate bringing of a scholar into habits of thoughtful endeavor, which but for some such method would never have been cultivated properly.

Progress under wise methods.

The methods of testing a scholar's knowledge are quite as simple as the methods of teaching truth to a scholar. In fact, he who can teach, will have no difficulty in testing the results of his teaching. The real barrier to the testing-process, which stands in the way of its exercise by many a teacher, is the fact that no teaching-process has gone before it. If a "teacher" has been contented with telling truth to a scholar, he has not taught that scholar; hence it will not be easy for him to test the results of a teaching which never existed. Moreover, as intelligent questioning is a chief agency in the testing-process while it has no part in the telling-process, the teacher who relies on telling as a means of teaching is naturally unskilled in the true testing method. He, also, who has counted the hearing of a recitation as teaching, has not even attempted the imparting of knowledge to his scholar, and there is no reasonableness in an effort by him to test the efficacy of a teaching-process which he has never undertaken. Even though he has asked the scholar a series of printed questions as a means of securing the scholar's recitation, he has acquired thereby no experience which would aid him in asking other questions which should test the scholar's real knowledge of the subject matter of his recitation. If, indeed, there were testing-questions printed in the "lesson-help," the teacher might ask them of the scholar, and they would go for what they were worth. But

No teaching, no testing.

that would be the lesson-help's testing of its own work; not the teacher's testing of his work.

The first thing for a teacher to consider in the testing-process is the question of what he has tried to teach the scholar, and what he wants the scholar to have in his mind. When the teacher is clear on these points, it is a very simple and a very easy thing to ask questions of the scholar accordingly. Take, for example, that lesson on Elijah and Ahab. After the teacher has endeavored to cause the scholar to know who Ahab was, and who Elijah was (not by merely telling the truth to the scholar, but by means of the teaching-process proper, including the questioning of the scholar on these points before giving the needful information), then the teacher desires to test his scholar's knowledge so far. He may begin in this way: "How many men have I told you about?" "What was the name of one of them?" "What was the name of the other?" "What office (or what rank, or station, or place) did one of these men hold?" "What was the office (or mission) of the other?" "Which was the king?" "Which was the prophet?" "What is a king?" "What is a prophet?" "Tell me what you can about Ahab." "Tell me what you can about Elijah." Questions like these would test quite fully the knowledge of any scholar on this starting point of the lesson; and some such testing as this is an important element in perfecting, and in giving proof of, the teaching-process.

Asking test-questions.

A few testing-questions might well be asked at the close of every lesson, and again at the beginning of every subsequent one. In shaping these questions, a teacher ought to have clearly in his mind just that portion of the truth he has endeavored to teach, which he deems it most important for his scholar to know and remember. The absence of this knowledge in the teacher's mind is the chief difficulty in the way of review-questions for testing purposes by the average Sunday-school teacher. Good "Father Paxson," the veteran Sunday-school missionary of the West, used to tell of his first day in Sunday-school, when he was set to teach a class, while yet he had no experience as either scholar or teacher. He heard the scholars recite their memorized Bible verses faithfully; and he had the idea—as so many still have it—that *that* was teaching a class. Then the scholars asked him if he would question them on their lesson; if he would ask them testing-questions. But that was quite out of his range of thinking. "I told them," he afterwards said, "that there was nothing in particular in that lesson that I wanted to inquire about." And many a teacher since his day has failed of asking testing-questions of his scholars for the same reason as Father Paxson's—there is nothing in particular in the lesson, which the teacher has tried to teach, or concerning which he wants to test the knowledge of his scholars. But when a teacher *has* tried to teach anything in par-

Father Paxson's first teaching.

Nothing to inquire about.

ticular he has no trouble in testing the success of his endeavor.

The same standard of questioning for a *series* of lessons, during a month, or a quarter, or a year, should be recognized by a teacher in the testing of his scholars, as for a single lesson. What did you seek to cause your scholars to know during that period? Question about *that.* If, indeed, you count the titles and topics and golden texts of the lessons the chief matters of concern in the quarter's lessons, by all means confine your test-questions to them. If, however, you have tried to fasten the main facts of the lessons severally in your scholars' minds, let your test-questions be directed to *them.* If, again, you have given a chief place to the teachings and applications of the lessons as they came before your class, your questions should be shaped accordingly, in the testing of your work in its review. Whether it be bones, or solid meat, or nutritious juice, that you would have the scholars lay hold of for their nourishment, see to it that your scholars understand your desire, and that your testing-questions be all conformed to your deliberate and carefully matured plan.

What to question about.

The test in testing.

And bear ever in mind this truth, as both an incentive and a guide in your test-questioning: The true measure of your scholar's knowledge on any subject of study, is not what you have declared to him, not what he seemed to understand of your

teaching, but what he can re-state to you in his own language as you and he go over it again together. It is a very common thing for us to say, when we are asked about one thing or another—about something that we have often had in our minds—that we know all about it, but cannot express our knowledge in words. As a rule, this is not a true statement of the case. If we have definite knowledge on a given subject of inquiry, we can express that knowledge in words; and just to the extent of our inability to so express ourselves, are we lacking in definiteness of knowledge. The truth is, that we have a good many vague ideas on many a subject, which we confound with real knowledge of that subject. And so it is with our scholars.

If you know, say so.

Test-questioning, therefore, is a test of the teacher's success quite as fully as it is of the scholar's attainment. It is alike important and valuable to both teacher and scholar.

II.

FASTENING THE TRUTH TAUGHT.

Over and Over Again; A Lesson from the Jesuits; How Much Reviewing is in Order; Our Liability to Forget; The Method of Jesus: Paul's Method; Repetition as a Pulpit Power; Repetition in Literature; Class Methods of Repetition.

IT is not alone in testing the measure of knowledge already imparted to the scholar, that the work of reviewing has its importance and value, in connection with the teaching-process. Reviewing has also much to do with deciding the measure of knowledge secured by the scholar. Reviewing, not only shows how much the scholar has been caused to know of the truth which his teacher has brought before him; it also causes the scholar to know much that otherwise he would not know; and, again, it enables him to continue to know much that he was caused to know, for the time being, but which he would again cease to know, if he were never reviewed in his attainments of knowledge.

A threefold gain.

We rarely learn a truth, or a thing, by a single hearing or a single effort at doing. A little child has, commonly, to have a word said over to him

many times before he can say it plainly himself. As he grows older, he has to practice his lessons repeatedly, in order to their learning. So simple a thing as the drawing of a straight line, or the making of the letters of the alphabet, is not to be done off-hand at the first showing how. Seldom can even a sincere lover of music catch a new tune which fastens his attention and delights his ear, if he hears it no more than once. And there are not many who, in the full maturity of their powers, can make their own, by a single reading, an attractive poem, which they understand at the fullest, and which takes a hold of their innermost being in its thought and phrasing. Men of the strongest mental powers want to read over and over again those books which they value most; and their feeling is, that they could not learn all that those books can teach them without these repeated readings. And so it is, all the way along from childhood to maturity: reviewing a truth once learned is essential to fastening that truth firmly in the mind that has received it.

Reviewing essential to keeping.

The schools of the Jesuits, as perfected under Aquaviva, three centuries ago, were quite in advance of anything the world had yet known in the educational line; and their power and effectiveness were such as to stay, in large measure, the progress of the Protestant Reformation in Europe. The methods of those schools are still worthy of imitation at many points. In their system of teaching, reviewing, as a

The schools of the Jesuits.

means of fastening the truth taught, was given a large prominence. On this point, Robert Herbert Quick says: "One of the maxims of this system was: *Repetitio mater studiorum* [Repetition is the mother of studies]. Every lesson was connected with two repetitions: one, before it began, of preceding work, and the other, at the close, of the work just done. Besides this, one day a week was devoted entirely to repetition. In the three lowest classes the desire of laying a solid foundation even led to the second six months in the year being given to again going over the work of the first six months. By this means, boys of extraordinary ability could pass through these forms in eighteen months, instead of three years."

Once learn: twice repeat.

It is probably true, that the relative degrees of attainment in knowledge by scholars in different classes, under teachers of the same grade of ability, in our Sunday-schools, are in direct proportion to the frequency and thoroughness of reviewing by the teachers severally. It is probably also true, that from one-quarter to one-half of the entire time occupied by a teacher in the teaching-process *could* be employed to advantage in one form or another of reviewing, in any and every class. This may indeed seem a strange statement, to those teachers who are at a loss to know what to do when review-Sunday comes round, four times in a year; but the more teaching and the better teaching a teacher

The more you review, the more you gain.

does between review-times, the more does a teacher value the opportunity of reviewing his work, and the better use does he make of such an opportunity. It might, indeed, be better for a teacher to give only four Sundays of the year to original teaching, and spend the other forty-eight Sundays in reviewing the new work of those four, than for him to fail in taking at least four Sundays in the year for the reviewing of the work of forty-eight, if the choice between these two methods had to be made. In the one case, the scholars would be likely to know at least four lessons very thoroughly. In the other case, the scholars would not be likely to have any one lesson firmly and intelligently fastened in the mind. If any one lesson were thus fastened, the teacher could not be sure of the fact, without the test of reviewing.

Four lessons well learned.

Even those truths which have been fairly learned, are not sure to be retained in the memory without reviewing. Whatever may be said of the indelibleness of impressions once made on the mind, it must be admitted that not all which we have known, at one time and another, is permanently available in our memories. Much that we formerly knew well, is now as if we had never known it. Who of us can recall clearly every verse of poetry which he ever recited with ease? Who of us can remember distinctly every anecdote which he ever told or knew? Who of us carries in his mind, unfailingly,

Forgotten knowledge.

all the explanations concerning the modes of manufacture and the ways of working, of everything into which at any time he looked inquiringly and intelligently? Who of us knows, so as to make the knowledge available, the full contents of one book in ten of those books which he has read or studied most carefully, or which, at the time, he mastered most successfully? If, indeed, we do carry any of these things always in our mind, is it not because we have had reason to review the truths of our first learning, on more than one occasion, subsequently?

Keeping knowledge fresh.

It is not merely in those things which were learned only for the time being, that reviewing is essential to their fresh retention in the memory. It is the same with many of those things which were learned most thoroughly and as for all time. Even our "mother tongue" is no exception to this. Take a child who has already learned to speak and read and write in his own language, and carry him over the ocean to live among those whose language is wholly different, and he is liable to lose the memory of the language which once filled all his mind, and was as familiar to him as his own breathing. This was the case with Dr. Yung Wing, the Chinese student, who had his second education in America. After his graduation from Yale College, when he decided to return to his native land, with a noble purpose in behalf of those who were of his own blood, he found himself necessitated to learn the Chinese language

Losing one's own tongue.

over again; because it had not been reviewed by him in all the years of his absence from China. And so it has been with many another person.

Without frequent reviewing, truths once learned by us most thoroughly are liable to pass from our memories; and, again, the truths which are now fresh in our minds will fail to become a permanency there. And if this be so with all of us, there is peculiar need of frequent reviewing in the process of teaching—which is a process of causing our scholars to know that which we would have them to know for now and for always.

Causing to know for always.

The times and the methods of wise reviewing for the purpose of fastening truth in the scholar's mind, are not materially different from those which are desirable for the testing of the attainment in knowledge already made by the scholar. That which is most important to be remembered should be given largest prominence in reviewing. In many cases a truth should be reviewed, or repeated, or reiterated, at the time of its first mention. That was the way in which our Lord and his disciples frequently impressed a truth to which they attached peculiar importance; sometimes with a slight change in the phraseology and meaning, and again in the very words first employed. "Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But

Our Lord reviewing.

Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven." Again, "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him the second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep." Can any one doubt that these truths were more firmly fastened in the minds of their hearers by their threefold repetition in immediate review? Nor was that an uncommon method with our Lord, in his teaching.

A threefold cord.

Paul wanted his Philippian converts to have joy in the Lord's service. After he had already used the words "joy," and "rejoice," nearly a dozen times in his one letter, he goes on to repeat his injunction to rejoice, with a defense of his reiterations of that injunction: "Finally, my brethren, rejoice in the Lord. To write the same things to you, to

Rejoice.

me indeed is not irksome, but for you it is safe." And then, to give added force to his often repeated injunction, he says: "Rejoice in the Lord alway: again I will say, Rejoice." It ought not to be irksome to any teacher, to review his scholars in an important truth which he would have fastened in their minds; and to them it is safe. It was in that same letter to the Philippians, that Paul said again, of his review-methods, "Many walk, of whom I told you often, and now tell you even weeping." Old Thomas Fuller says of this improvement in Paul's later form of putting the truth: "Formerly he had taught it with his tongue, but now he taught it with his tears; formerly he taught it with words, but now with weeping."

Tongue and tears.

There has been no time since the days of Paul when there was not an added power in simple repetition, as a means of fastening a truth in the minds of hearers or readers. Many a preacher gives a trip-hammer force to the text from which he preaches, by bringing it down on the ears of his hearers at the conclusion of every section—if not, indeed, of every few sentences—of his discourse, until that *text* is sure to be remembered by all who listen to him, even if nothing else that he brings to them finds a sure lodgment in their memories. The story is told of Dr. Edward Dorr Griffin, preaching a remarkable sermon during one of his earlier pastorates, at a season of spiritual declension,

A trip-hammer text.

when he fastened the attention and impressed the minds of all his hearers, before he had uttered a single word of his own, by the simple threefold repetition of his text, in solemn earnestness: "My soul, wait thou only upon God; for my expectation is from him." "My soul, wait thou only upon God; for my expectation is from him." "My soul, wait thou only upon God; for my expectation is from him." That threefold repetition of the text was a whole sermon in itself. The preacher did not lose the hold thus gained on his hearers, until his whole congregation was swayed with strong emotion under the power of his message from God to them; and that sermon was the beginning of a great awakening in his field of labor.

A threefold cord.

The power of repetition, as a means of impressing and fastening a thought or a truth, is evidenced in all the varied range of literature. It is shown in those refrains and choruses of popular songs, which are remembered when all the other lines or verses are forgotten. It stands out in those reiterated words which make and mark the remembered burden of a poem, like the "Nevermore," of Poe's Raven, the "Stitch, stitch, stitch," of Hood's Song of the Shirt, or the "Break, break, break," of Tennyson's Song of the Sea. And it is scarcely less prominent in the prose, than in the poetry, of secular literature. Dickens often fixes the lesson of one of his plainly marked characters by the tireless repetition of a single dis-

Refrains and choruses.

tinctive or idiosyncratic phrase, in connection with that character, such as Mr. Toots's, "It's of no consequence;" Captain Cuttle's, "When found, make a note on;" and Mr. Micawber's, "Until something turns up." Again, it is in the ceaseless knitting, knitting, knitting, of the heartless enemy of a hated race; in the ever-recurring sound of the echoing footsteps of progressing destiny; and in the grim sawing, sawing, sawing, of the blood-craving citizen, —that his Tale of Two Cities has its more thrilling effectiveness. And so it is to a greater or less degree in the work of other impressive writers. It would, indeed, be a pity if the Sunday-school teacher were not to avail himself of this recognized power of reiteration and repetition as a means of enforcing and fixing the truths he is teaching.

The Tale of Two Cities.

A few review questions on last Sunday's lesson may wisely be asked at the beginning of each Sunday's teaching exercise. A few questions tending to bring out the chief points of the day's teaching may follow at the close of that exercise. All the way along in one's teaching work, review questions, designed to bring up afresh and fasten anew important truths which the teacher wishes not to be forgotten, may be asked, in conjunction with the current teaching. Sometimes, the mere repetition of a question, immediately on its being answered, may tend to impress and fix the answer itself in the mind of the scholar who gives and repeats the answer, as

All the way along.

would not otherwise be possible. For example, in studying the story of Daniel continuing to pray in spite of the threatened lions'-den, or of the three Hebrew children defying the furnace-fires, or of Peter and John preaching God's truth at the risk of imprisonment, a teacher might ask a scholar, "What lesson is there for *you* in this story?" And the answer might come back, "We ought to do right in spite of everything." "*What* do you say is the lesson?" asks the teacher again. "We ought to do right in spite of everything" is again answered. "*What* do you say is the lesson?" asks the teacher, for the third time. And for the third time the scholar answers, "We ought to do right in spite of everything." Can there be any doubt that that scholar is more likely to realize the force of his own answer, and to have the truth of it more firmly in his mind, in consequence of that repetition?

Say it again.

At stated times, and at other times, at any time and at all times, review questioning is in order, for the making firm and secure in the scholar's mind, of that which has once been put there, but which will pass out of mind unless it be often recalled to memory. You know what you deem of most importance in all that you have caused your scholars to know through your teaching. Let *that* be the main subject of your review questioning.

At any time and always.

III.

NEW-VIEWING THE WHOLE.

A Threefold Work in Reviewing; How a Child Learns to Read; Gain of a Perspective; Three Lessons New-viewed; The Thirteenth New Lesson; Specimen New-Views.

In addition to all the gain which comes from the work of reviewing, in the teaching-process, as a means of testing the measure of knowledge already attained by the scholar, and, again, as a means of fastening in the scholar's mind the truth already taught to him, there is a farther gain in this work, as a means of securing a *new* view of the truth which has been taught by the teacher, and which has been learned by the scholar. Indeed, this new-viewing of the truth is the chief gain of all reviewing at *stated* seasons, as in distinction from occasional and incidental reviewings; and, again, it is the more important feature of reviewing,—as essential to the completion of the teaching-process,—in its distinction from reiteration, repetition, recapitulation, or revision.

A chief gain

A word or a statement of truth uttered by a teacher, or by a scholar, can be at once *reiterated*,

or repeated, by teacher or scholar, or by both teacher and scholar. There is a possible gain, so far, in the line of testing the understanding of the word or statement as first spoken; also, in the line of fixing the expressed thought in the mind of the learner; but no new view of the truth involved is likely to come through such reiteration or repetition. No new light on the subject necessarily follows the second, or the tenth, repetition of a word or a statement in the form of its original expression. There is a reviewing, but no new-viewing, in such reduplication of that which was recognized in its completeness at the first.

No new light in repetition.

The main points of a series of statements may be *recapitulated*, after their first consecutive mention, without any new view of them being gained, or being aimed at. Similarly, a *revision* of the work done may leave it just as it was on its first going over. But a review of a series of words or statements, of facts or truths, which were before taken up singly, and were looked at only in their separateness, may give an utterly *new* view of the whole,—a view of them in their relation to each other, and to a common whole, —which would not have been possible except from this later standpoint of observation. This *new-viewing* of the whole, in a review of the teaching-work of a month, or of a quarter, or of a year, is a phase of reviewing which cannot be ignored, or neglected, by any teacher, without a loss to his scholar of that

A new look possible.

view of the truth taught which would be likely to prove of more value to him than all which he has gained thus far from his teacher's teachings.

I do not mean to claim that the word "reviewing" in itself means new-viewing, in the sense of which I here speak of new-viewing, and that, on the other hand, it does not mean reiteration, repetition, recapitulation, or revision; for the word "reviewing," by dictionary definitions and in common usage, covers all the separate meanings of those words severally. But I do claim that no one of the words "reiteration," "repetition," "recapitulation," or "revision," necessarily includes, or even suggests, the idea of an entirely *new* view of the work gone over; while "reviewing" can fairly be used to cover that idea. Moreover, I insist that the new-viewing of a series of lessons is a distinctive, an important, and an indispensable feature of reviewing, in wise Sunday-school teaching; that it is, in fact, the preeminent phase of all stated reviewing in the Sunday-school teaching-work.

Not in the dictionary.

New-viewing, by reviewing, is an element in all progress of knowledge. In former days, children, while learning to read, were taught the alphabet before they were taught to recognize the letters of the alphabet in the composition of words. It was only by a new view, in review, of the force and the relations of the separate letters, as those letters are formed into words, that a child could make the alpha-

Learning the letters.

bet itself of any practical value as a means of attaining knowledge. In illustration of the difficulty—of the impossibility, in fact—of gaining a knowledge of the real meaning and use of letters when made up into words, unless by the aid of a new view, in review, an American writer, of fifty years ago, said: "We tell a child to say 'pe-aytch-wi-es-i-see,' and then call on him to pronounce it;" or, in other words, we call on him to review his detached work, and make its several parts a whole. "What would he conclude, if he reasoned, [if he reviewed his work without a new view of it,] but that it must be 'peaytchwiesisee'? and by what magic can he learn that it should be pronounced 'fizik'?" Only the new view, which showed that the several letters, bearing the names, "pee," "aytch," "wi," "es," "i," "see," when brought together in that order, combine to make the word "physic," which is pronounced "fizik," enabled a scholar to get any practical good out of his study of the letters either separately or in combination.

Taking in physic.

Since the days of Jacotot, the learning of the alphabet as preliminary to the learning of words, has grown steadily in disrepute; and, now, a properly taught child learns the names of words before his mind is uselessly burdened with the names of their constituent letters. But, even now, when a child has learned a series of words, one by one, he still needs to gain a new view of them, in their review,

A better way.

in order to recognize their force in the sentence which they combine to form. He may take into his mind the full meaning of the several words, in their separateness: "Herein," "is," "love," "not," "that," "we," "loved," "God," "but," "that," "he," "loved," "us;" and yet have no understanding of the truth which is included in the meaning of those words as a complete sentence: "Herein is love, not that we loved God, but that he loved us." Even though he has repeated these words so many times that they are fastened surely in his memory; and even though the testing of him, by careful reviewing, shows that he knows the meaning of each word separately,—he is yet without a knowledge of their force as a series of words, unless he has gained this new view of them, by their review as a series, and in their connection in that series.

Learning to read.

A man might handle every brick which entered into the building of a house, and even have a part in laying each successive course of bricks in that house, from foundation to coping, and yet have no real knowledge of the form and appearance of that house as a whole. Only as he obtained a new view of those bricks in their final relation to each other in that building, by standing off from it, when it was completed, and reviewing all the work on it in which he had had a part, can he intelligently understand the outline and the dimensions, or have any just sense of the general effect, of that structure in its

A pile of bricks.

entirety. A man might roam over miles of varied territory, comprising meadow and woods and hills and valleys and rocks and streams, and yet have no true conception of the picturesqueness of the region as a whole. He could remember, indeed, that he had wandered in pleasant meadows, had groped along through dense woods, had forded murmuring streams, had picked his way up narrow and rugged paths on the rocky hillsides; but each item of his progress thus far would still stand by itself in his memory, rather than stand in its relatings. Let him, however, at the close of his day's journeying, clamber a mountain summit, which overlooks all the way of his progress, and turn back to review the course he has just been over. That review gives him an utterly new view.

Seeing a landscape.

> "Straight his eye hath caught new pleasures,
> Whilst the landscape round it measures."

Each separate stage of his day's slow progress is now a well-defined feature of the one picture before him. So it is in all attainments of knowledge; there is no true view of all that which has been learned in separate details, until a review of the whole gives a new view of the whole.

Related Bible truths.

All related truths have their perspective, in which they can be seen to an advantage not otherwise obtainable. All Bible-truths are related. To fail of bringing any series of Bible-truths into its proper

perspective, is to fail of seeing the truths of that series in their best light, and in such a way as to gain the fullest and most important understanding of them, in their relations to each other and to the great central truths of the Bible as a whole. A "perspective," it may be well to consider just here, is a view of a scene, or of a landscape, as gained from a single point of observation; or, more literally, as *seen through* some favorable opening. The perspective of a series of truths, therefore, can best be obtained at the close of the examination of those truths in detail; after the main features of the field of observation have been made known to the observer by his special study, so that they can be recognized by him, as he now looks back upon them through the opening of a review-exercise.

Looking through.

Each single lesson has its series of truths which ought to be looked at in perspective at the lesson's close; as, indeed, that series of truths cannot be looked at before. Reviewing a lesson to see it in perspective is quite a different matter from reviewing it for the purpose of testing the scholar's knowledge of it; or, again, from reviewing it for the purpose of fastening it in the scholar's mind. A perspective reviewing of the lesson is a new-viewing of the lesson. This distinction should always be borne in mind by the teacher, in his work of reviewing. Whether the lesson be a simple narrative, a seemingly involved doctrinal teaching, or a few appar-

A whole and its parts.

ently unconnected practical injunctions, it has its true perspective, and it ought to be looked at in perspective.

Take such a lesson as that on the sin of Jeroboam, from 1 Kings 12 : 25–33. The details of the story are simple. Jeroboam found himself at the head of a great section of a divided kingdom. He reasoned, not unnaturally, that if his people went into the other kingdom to worship, their hearts would be drawn toward the government of that other kingdom. Yet there was now only one place of worship in the two kingdoms; only one place approved of God for the entire people of both kingdoms. As Jeroboam thought on this subject, he decided to plan for another form of worship than that which God had directed. Then he made the two calves of gold, and set them up at the limits of his kingdom, and led his people into the sinful worship at those new shrines. When these facts are fairly in the scholars' minds, the teacher can bring the scholars, by a few well-directed questions, at the close of the class exercise, to see that this great sin of Jeroboam did not show itself at the worst to begin with. First, he thought about the difficulties in the way of doing right; then, he began to plan a way of avoiding the danger of right doing; finally, he was doing wrong with all his might. And so the perspective of this lesson shows The Way of Progress in Sin: Thinking evil; Planning evil; Doing evil. If one would avoid Jero-

Jeroboam's progress in sin.

boam's final indulgence in gross sin, he should shun Jeroboam's beginnings of evil—in parleying with temptations to sinning.

Or, to take such a doctrinal lesson as is found in Romans 8: 28–39. Seen in its details, it treats of foreknowledge, predestination, God's love, the believer's trials, the Saviour's constant nearness, and yet other matters. Seen in its perspective, it teaches that those who trust in Jesus may feel sure, that all the purposes of God, and all the plans of God, and all the permittings of God, and all the providences of God, are working together for *their* welfare for now and for eternity. Or, yet again, take such a lesson of practical injunctions as appears in Colossians 3: 16–25. Considered verse by verse, this lesson touches the varied duties of husbands, wives, fathers, children, and servants, and treats of worship and of judgment and of hope. Looked at in perspective, it shows that he who is a follower of Christ, in any station of life, has duties toward God: in his heart, in his conduct, and in his expectations. And so it might be found in the teachings of any Bible lesson and of every Bible lesson. A review of the lesson in perspective will give a new view of the lesson; a new view that is quite too important, and of too great practical value, to be missed by the scholar through the teacher's failure to bring it to the scholar's notice.

The believer's confidence.

The believer's duties.

In the process of reviewing the lessons of a month,

or of a quarter, or of a year, the gain of a new view as obtained in perspective stands out yet more prominently than in the case of a single lesson. The Bible lessons of a month, when viewed in perspective, are found to make one new lesson in four subdivisions; or, perhaps, to stand out as one new lesson, without any apparent break from the beginning. So, in the case of the lessons of a quarter, as viewed in perspective, on the quarterly review Sunday: there are not twelve separate lessons to be taken up again in their order, for re-examination; but there is a new lesson, the thirteenth of the series, and that new lesson is to give a new view of the twelve lessons that it follows.

The thirteenth lesson.

Just here, it is important to emphasize again the distinction between reviewing for the purpose of testing or of fastening a scholar's knowledge, and reviewing for the purpose of getting a new view of all the lessons looked back on. To call up in their order all the lessons of a quarter, by their titles, by their topics, or by their specific facts and teachings as originally taught to the scholars, is not in the line of new-viewing the lessons of that quarter; it is not a proper method of viewing those lessons in perspective. It may, indeed, have a value in testing or in fixing the scholar's knowledge of the details thus considered; but when it is through with, the important work of new-viewing the quarter's lessons in their review is still unattempted; and the series of

Repetition gives no perspective.

lessons as a whole is not yet recognized by, nor indicated to, the scholars under instruction. The twelve minor lessons have been reviewed: the thirteenth, and most important lesson, has been not so much as named.

Every series of Bible lessons has its unity as well as its diversity. It would be almost, if not quite, impossible to select twelve lessons from the Bible which should not be found to have peculiar relations to each other and to a common truth, or to a common outline of truths. To recognize this unity of design, and to cause the scholars to see it, is a duty of the teacher in connection with a quarterly review-exercise. This gives a new-view of the lessons reviewed. This makes a thirteenth lesson by itself, out of the material furnished by the twelve lessons which it follows. Yet just this work, this most important work of the entire quarter, is a work less commonly attempted by Sunday-school teachers generally, than perhaps any other portion of the teaching-work; it certainly is less common than any other phase of lesson-reviewing.

Unity in diversity.

A few examples of the method of finding a new lesson in twelve old lessons, may be given out of the selected lessons in the International series, quarter by quarter, as follows: Twelve lessons were taken from the last eight chapters in Acts. A new-view of them, in their review, showed a historical picture of Paul the Preacher, of Paul the Pastor, of Paul

Paul's story.

the Prisoner; and their practical lessons were seen to be: Dangers in the Path of Duty; Encouragements in the Path of Duty; Rewards in the Path of Duty. Twelve lessons from the Epistles, including Romans to Titus, showed the Christian Believer: (1.) The Believer's Character; What He Is. (2.) The Believer's Possessions; What He Has. (3.) The Believer's Conduct; What He Does. Yet another twelve lessons, from Hebrews to the close of Revelation, showed, Our Saviour: (1.) Our Saviour's Work; What He Does for Us. (2.) Our Saviour's Provisions; What He Prepares for Us. (3.) Our Saviour's Demands; What He Asks of Us. In each of these three review lessons, every lesson of the quarter reviewed had its place in the new-view lesson, without any forcing. And so it might be in almost any quarter's lessons.

Twelve in one.

Although this method of reviewing a series of lessons so as to find one new lesson in the several lessons of the series, brings all of the lessons of the series into an utterly new light before the scholars, it is not as if the material out of which the new lesson is constructed were before unknown to the scholars. The new lesson is still a review, while it is also a new view. Its very construction, indeed, is by the scholars themselves; although under the skilled direction of their teacher. The teacher asks the scholars to look back over the lessons they have learned, and to tell him what they see in the direction of his point-

The scholar's work.

ing. As they go on in this work of re-examination, under their teacher's guidance, they see for themselves the progress of the new lesson which their answers are constructing, and they have an interest in it, and an understanding of it, accordingly. It is as if the teacher were to take the irregularly formed bits of a dissected picture, each of which bits is known by itself to the scholars, but not understood in its relations to the other bits, and should question the scholars as to the correspondence of certain outlines of one of these bits to the outlines of another bit; and so should go on, in the way of such suggestions, until the scholars were all alive to the completion of the one picture of which those several bits were but the portions. That would not, indeed, be the drawing of the picture anew; but it would be the showing anew a picture, which otherwise might never have been perceived by those who had in their possession all the material for its correct exhibit.

A dissected picture.

A few general questions on the series of lessons as a whole, are better as the *beginning* of a review-exercise for the purpose of a new-view, than any attempt to recall the lessons separately would be. For example, when the quarter's lessons are from Exodus 35 : 25, to Deuteronomy 32 : 52: In what books of the Bible have our lessons for this quarter been found? About how many years are covered by the range of these lessons? Concerning what people have all these lessons had to do? Whose

How to begin.

people were this people called, peculiarly? Where did the opening lesson of the quarter find the Lord's people? Where does the closing lesson leave them? These questions will serve to show the scholars that the twelve lessons are one. Then comes the effort to find a common teaching in the twelve lessons.

A few specimen questions, with their natural and probable answers, will go to illustrate the method of drawing out from the scholars the common lesson of the series; it being borne in mind that these reviewing-questions are based on a foundation of knowledge acquired by the scholars in the former study of the lessons. Thus: For what purpose were the Lord's people led up and down in the wilderness, all these years? "For their training." For what purpose were all these varied directions given them: about offerings, and buildings, and feasts, and the like? "To show them how the Lord would have them serve him." As applied to ourselves, then, what do all these lessons go to teach, and to illustrate? "Our proper service of the Lord." *What* is that, which you find as a practical teaching of this quarter's lessons? "Our proper service of the Lord." Suppose we set that down on our class-slates, as the quarter's lesson-teaching: Our Proper Service of the Lord. Now, let us find out something more from these lessons about this one great subject. What is described in the first lesson of the quarter? "The bringing in of gifts for the Tabernacle, by all the

Leading up to the new view.

people." What is made prominent concerning all those gifts at that time? "That they were offered willingly." Willingly! Well, what phase, or feature, of the Lord's service is indicated by the willingness with which a gift is made to the Lord? "Its spirit." Its *what?* "Its spirit." Well, if the *spirit* of our service of the Lord is important, let us put that down, on our class-slates, as one point in our review-lesson.

Calling attention by a few questions to the prescribed details of the construction of the Tabernacle, as given in the second lesson of the series, will bring out the truth that it is the *method* of the Lord's service which is *there* emphasized; and that point, also, can go down in its place on the class-slates. After this, as the several lessons of the series are called up in their order, the scholars will readily assign to them their places under the two sub-heads of the main topic on the class-slates. When the lesson on the Day of Atonement is reached, a few questions will call out the truth that there it is the *purpose* of all this service which is illustrated: "That ye may be clean from all your sins before the Lord." And so the review will bring the scholars to see, *by their own work*, that the lessons of the quarter form a new-view lesson, on Our Proper Service of the Lord: (1.) Its Spirit. (2.) Its Methods. (3.) Its Purpose.

The new view obtained.

It need hardly be added, that to secure the teaching of such a new-view lesson in a review of a series of lessons, the teacher must be well prepared with

his plan of the lesson, and with his outline of questioning in order to bring that plan before the minds of his scholars; or, rather, in order to bring the minds of his scholars to recognize that plan as of their own finding in the series of lessons reviewed by them. But, without such a new view of a series of lessons in its review, the best study of a series of Bible lessons, under the best teacher in the world, would be incomplete, and one with which no teacher in the world has a right to be satisfied.

Seeking completeness.

RECAPITULATION.

AND now, having gone over the teaching-process in all its details from its inception to its review, it may be well to look back upon our work as an entirety, in order to see its various portions in their relations to each other and to a common whole. There is often a gain to be secured from a recapitulation of the main points of such a work, even when no formal attempt is made at testing, or at fastening, or at new-viewing what has been taught. Indeed, a summing up of the steps of progress is, frequently, in itself, a new view of that progress; and so a recapitulation may secure the threefold advantage of reviewing.

Summing up may give a new view.

Our endeavor has been to ascertain what teaching

is, and how to do it. In order to ascertain what teaching is, we have had to consider what it is not. We have seen that much that passes for teaching is not teaching; that telling is not teaching; that hearing a recitation is not teaching. We have found that teaching is the causing to know, by an intelligent and purposeful endeavor; that teaching is a work of which learning is necessarily a component part; that only where something is learned, is anything taught; that there can be no teaching without correspondent learning; that teaching is a twofold work, including a teacher and a learner, and that the teaching-process is threefold, including one phase for the teacher, one phase for the scholar, and one phase for teacher and scholar conjointly. We have seen, that the essentials of the teaching-process —those things without which no teacher can teach —are: a knowledge, by the teacher, of him whom he would teach; a knowledge, by the teacher, of that which he would teach; and a knowledge, by the teacher, of how to teach that which he would teach, to the scholar whom he would cause to learn just that. We have, furthermore, learned, that the essential elements of the teaching-process have, also, their threefold aspect: the scholar giving his attention; the teacher making clear that which he would cause the scholar to know; and teacher and scholar co-working in the effort to transfer knowledge from the teacher's mind to the scholar's

What we have seen.

mind; or, more properly, in the aiding of the scholar to acquire the knowledge himself, under the guidance of his teacher.

In studying the methods of the teaching-process, we have seen that those methods—which involve the art of teaching as distinct from its science—must be attended to by the teacher, in his preparation for his work, in his practice of his work, and in his review of his work. We have seen, also, that by the very nature of the teaching-process the teacher must be held responsible for the scholar's doing of his part in that process; otherwise, the teacher would not be a necessity in every phase of the process. Hence, the teacher must not only know how to study his lesson and his scholar, and how to teach his lesson to his scholar; but he must know how to get and hold his scholar's attention, and how to secure his co-work, at every step of their common progress.

The teacher's responsibility.

We have found that even when the teaching-process seems complete, it is yet incomplete without the process of reviewing. Reviewing, also, is a threefold work, including the testing of the scholar's knowledge, the fastening of the truth taught by the teacher, and the new-viewing of the truth as a whole, by the combined effort of teacher and scholar.

Complete, but not complete.

And now that you have heard so much about the nature and the methods of the teaching-process, it devolves upon you anew to be doers of the truth, and not hearers only—deceiving your own selves.

II.

THE SUNDAY-SCHOOL TEACHER'S OTHER WORK THAN TEACHING

THE SHAPING AND GUIDING OF SCHOLARS.

PRELIMINARY STATEMENT.

THUS far, only the technical teaching-work of the Sunday-school teacher has been considered. But the teaching-work is by no means the only work of the Sunday-school teacher. There is a work of shaping and guiding the scholar, which no teacher has a right to ignore or neglect; a work which, in its place, is fully as important as is the teaching-work in its place.

Teaching is teaching, and only teaching is teaching. Whether, therefore, teaching is counted of minor or of greater importance, it ought not to be confounded with anything else. If teaching is deemed worthy of attempting at all, it must be attempted in the one way in which alone it can be compassed; and that one way has been pointed out in the preceding pages. But, however important teaching may be counted, teaching is not everything; nor ought it to

The one way of teaching.

PART II. The Teacher's Other Work.

pass for all things else, any more than it ought to pass for anything else than itself.

Another work.

The work of shaping and guiding a scholar, is even more important to a scholar's character and destiny, than the work of merely teaching a scholar; although there is no reason for failing to attend to the important matter of teaching, because there is a yet more important matter of shaping and guiding to be attended to, at the same time as the teaching, and at other times as well. There are various phases in this work of shaping and guiding the scholar. Some of these phases it is well for us now to consider.

I.

HAVING AND USING INFLUENCE.

The Meaning of "Influence;" From the Heavens; Voluntary and Involuntary; A Right Purpose; "Uncle John" Vassar; A Remembered Teacher; Specimen Superintendents; Thomas Arnold's Power; The Power of Character; The Church Window; The Incarnation; Unconscious Tuition; Losing an Ideal; A Teacher's Responsibility; Now, and By and By.

INFLUENCE is a power flowing in upon one, to shape or sway or bias him, accordingly. In the very nature of influence, as indicated in its etymology, (*in* and *fluere*, to flow in, or to flow in upon,) there is an idea of an active potency, of an on-moving tendency, such as is not essential to the very nature of informing, or instructing, or teaching; for knowledge may, or may not, be an active force in the mind of him who receives it. At the same time, the idea of influence is not that of a blind and mechanical force, which moves by its dead weight, but rather that of a "controlling power quietly exerted," "bringing about an effect, physical or moral, by a gradual, unobserved, and easy process." The power of gunpowder in the chamber of a cannon would not be spoken of as influ-

A gradual process.

encing the projectile in the direction of the cannon's mouth; but the power of gunpowder might be spoken of as influencing the modes of modern warfare, and the policy and destiny of nations. The mighty engines of an ocean steamer are the power for its propelling on its course; but the quiet movements of the rudder are the power which influences its direction.

From the Planets.

The primitive idea of "influence" was the potency of the heavenly bodies in the controlling of man's life and destiny; the "influent course of the planets; their virtue infused into, or their course working on, inferior creatures." The only instance in which the word appears in our English Bible, shows this meaning:

> "Canst thou bind the sweet influences of Pleiades,
> Or loose the bands of Orion?"

Shakespeare uses the word in this sense:

> "A breath thou art,
> Servile to all the skyey influences,
> That dost this habitation, where thou keep'st,
> Hourly afflict."

And, again:

Shakespeare's view.

> "When I consider every thing that grows
> Holds in perfection but a little moment,
> That this huge stage presenteth naught but shows
> Whereon the stars in secret influence comment;
> When I perceive that men as plants increase,
> Cheer'd and check'd even by the self-same sky,
> Vaunt in their youthful sap, at height decrease,
> And wear their brave state out of memory;
> Then the conceit of this inconstant story
> Sets you most rich before my sight."

The poet Waller sings:

> "Our stars do show their excellence,
> Not by their light, but influence."

Gradually the meaning of this word has been extended, without, however, losing all suggestion of its primitive force. It was raised from the idea of the quiet potency of the heavenly bodies, in the sphere of human thought and action, to the idea of the noiseless efficacy of the ceaseless workings of the God of all nature, in the whole realm of creation; and then it was carried outward into all the representatives and all the agencies of God, in the shaping and directing work of the universe, more especially in their bearing upon human character and conduct. Thus, we speak of the influences of the Holy Spirit in the heart of the believer in Jesus, and in the very looks and speech of him who preaches Jesus. We speak, moreover, of the influences of affection and of affliction, the influence of memories and of habit, the influence of our surroundings, the influence of scenery, of music, of literature and art; and yet more than all of the immediate and direct personal influence of those who are our teachers, our companions, or in any way our patterns or our directors.

The idea expanded.

And in all these uses of the word, it will be seen, there is the idea of an inflowing upon us of a quiet and efficacious potency from a centre of light and life, which gradually and unobservedly works a change in our feelings and course, in the direction of its out-

From a centre.

goings. It is, therefore, in a sense, the quiet power of God, or of the representatives and agencies of God, which is recognized in the influences which we feel and to which we submit ourselves; and the same is true of the influence which we intelligently exert, or which insensibly flows out from us into the hearts and the minds of those who are about us. It is, in a measure, an emanation from God, which comes in upon us, or which goes out from us, as influence; an inflowing upon ourselves, or upon others, of that which came from God, or which speaks of God.

In and from.

Of course, it is only *good* influences which are here spoken of, or which primarily affect our idea of the meaning of the word "influence;" for the good is the normal in the universe. But there is, inevitably, the correspondent idea of the evil as over against the good, the malign as the converse of the beneficent. There was an adverse influence of the planets recognized in the earlier uses of this term.

Good and evil.

> "They fought from heaven,
> The stars in their courses fought against Sisera,"

says the inspired Hebrew poem; and Milton tells of the fixed stars being taught

> "Their influence malignant when to shower."

But this is only another side of the same great truth: influence is normally the outflowing from God, and for God; abnormally, it is the outflowing of hostility to God, the outflowing of evil against God. In speak-

ing of the influence which one should have and should exert, there can be no doubt as to the meaning intended; it is good influence alone which can ever be a duty, or which can ever be counted a duty by a child of God.

In order to the having and using of influence,—good influence, of course,—a teacher must be centred in God; and all that he is or that he has, all that he says or that he makes use of, must represent God, must be, as it were, an outflowing from God toward those to whom he goes, and an inflowing from God upon those whom he reaches. To have and to use this influence, is the duty of every teacher; and no matter how wisely and skillfully a teacher may *teach*, he cannot be a proper teacher, he cannot properly do a true teacher's work, unless he also *influences*—influences in the direction of his teaching, and by means of his teaching, as well as by many another means.

Centred in God.

Personal influence—the influence which it is a teacher's duty to exert—is twofold: voluntary and involuntary, intended and unintentional, conscious and unconscious. The one kind is the result of an intelligent and purposeful endeavor, an endeavor as deliberate, and it may be even as well planned and as systematic, as is the act and process of teaching; the other is an outgrowth of the teacher's character; it is incident to and dependent on what he is, rather than what he plans and purposes. Each phase of influence is important, and for each the teacher is

Voluntary and involuntary.

immediately responsible. It is the purposed and voluntary influence, however, which first demands attention, as in the line of the teacher's deliberate work for his scholar.

To begin with, a teacher ought to be clear in his mind as to the direction in which he would influence his scholar by his words and by his endeavors. He who would influence the steamer's course by the quiet movements of the helm, needs to know the compass bearings of the land he would reach, or of the currents he would seek or would avoid. No steamer's pilot had ever a greater need of a knowledge of the trackless ocean's pathways, than has the teacher-pilot of an immortal scholar-soul in the life-voyage over the sea of probation. To know the direction of wise influence, a teacher has need of all the knowledge of the truth he is dealing with, all the knowledge of the scholar whom he would rightly guide, and all the knowledge of efficient methods of working, which he has found necessary in the teaching-process; all these, and more also. Is it toward reverence, toward purity, toward truthfulness, toward courageous independence, toward fidelity in little things, toward obedience, toward a sense of sin, toward repentance, toward prayerfulness, toward a restful Christian faith, toward a grateful love of God, toward an unselfish love of one's fellow-man,—is it away from meanness and falsity and selfishness and transgressions of every kind,—that you would influ-

Having a purpose.

ence your scholars, while you are teaching them—as well as at other times? Be sure on this point, for yourself, and then pursue your teaching-work, and your other work, with your scholars, accordingly.

Being sure as to the aim of your endeavors at influence, you can make good use of all your knowledge of truth, of all your knowledge of your scholars, and of all your knowledge of wise methods of doing, in the direction of that aim. Nor is any of your knowledge, or of your skill, unimportant in the realm of influence. When King Saul was troubled by an evil spirit, David was brought to quiet him by the influence of soothing music. As David stood before Saul, with his harp, did it matter nothing what music David brought from that harp, or how? Suppose he had sounded out harsh discords there, or had struck his harp to the notes of wild martial airs? Would he have soothed the spirit of Saul? or, have jarred upon him, and increased his unrest of soul? It was the gentle, tender notes of the sacred music of "the sweet psalmist of Israel," that hushed to repose the agitations of the demon-possessed king; and it was the hand of him who was "cunning in playing," which directed the influence of the soothing airs as he swept the harp-string; "so Saul was refreshed, and was well, and the evil spirit departed from him." He who would influence a disturbed or a demon-possessed spirit to-day, needs to be "cunning in playing" on the harp-strings of

David before Saul.

truth; and he may well crave the skill of David as well as the faith in which David used his skill—on the harp or with the sling.

If a teacher desires earnestly to influence his scholars to a personal love of Jesus, he will manifest that desire in all that he says, or does; and all the truth that he teaches will be made to apply in that direction. "Knowing, therefore, the fear of the Lord," says Paul, "we persuade men"—we influence men. Old Thomas Fuller says: "Lord, I find David making a syllogism, in mood and figure; two propositions he perfected: 'If I regard wickedness in my heart, the Lord will not hear me: but verily God hath heard me; he hath attended to the voice of my prayer.' Now I expected that David should have concluded thus: 'Therefore I regard not wickedness in my heart;' but far otherwise he concludes: 'Blessed be God, who hath not turned away my prayer, nor his mercy from me.' Thus David hath deceived me, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic (for I like David's better than Aristotle's syllogisms), that whatever the premises be, I make God's glory the conclusion." He who reasons according to David's logic, will be bent on influencing men to give God the glory in all things."

David's logic.

Paul was a powerful logician. He was a great teacher. He argued and taught earnestly in the line

of the truth. But Paul was even more desirous of influencing his brethren toward Christ, than of convincing them of the claims of Christ. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved," he said; and again: "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." There is more than a wish faithfully to declare the truth, in such utterances as these. And where that spirit prevails, there will be influencing as well as instructing for the right. A young woman teacher, who found her health failing rapidly, said earnestly to a friend, concerning her Sunday-school class: "I would be willing to die if only by that means I could win my scholars to a trust in the Saviour." Such a teacher would be sure to lose no opportunity of influencing her scholars in the direction of her longings and prayers for them. Her teachings would have the element of influence in them, or would have the power of influence added to them. She would not be satisfied with merely bringing out the truths of a lesson she was teaching; her endeavor would be to make that truth influential for good to her scholars. Every teacher has a responsibility for influence as well as for instruction, in class-work, as well as in work outside of the class, on behalf of the scholars of that teacher's class.

Willing to die.

"Uncle John" Vassar, as he was called, was a lay-missionary worker, of marvelous power in influencing

men toward Christ. The secret of his power, was his absorbing desire that all whom he knew should know and love his Saviour. It was not his teaching of the truth, but his influencing men in the line of the truth, that made him so effective as a Christian evangelist. He could never be in the company of any man, saint or sinner, for a single hour, hardly for a single minute, without seeking to influence that man in the direction of his Saviour. On one occasion, he visited a town in New England to aid a pastor there in Christian work. As the pastor was going with him from the railroad station to the parsonage, at the time of his arrival, the former pointed him to a blacksmith's shop they were nearing, and said that its proprietor was something of a scoffer, whom he would like "Uncle John" to have a conversation with, before he left the village. "Dear man," said "Uncle John," heartily, "I'll go right and see him now." It was to no purpose that the pastor suggested that the blacksmith was shoeing a horse, and that customers were in the shop: the King's business required haste. As the pastor looked on with surprise, he saw "Uncle John" go directly to the blacksmith, who left the horse he was shoeing, and evidently listened attentively to the new-comer's words. It was but a few minutes before "Uncle John" had led that blacksmith behind the forge, that he might pray for him then and there. It was "Uncle John's" *influence*, not his *instructions*,

The village blacksmith.

that swept that blacksmith away from his ordinary course of thought and action. The last time I met "Uncle John," he entered a Fourth Avenue car, at its starting-point near the Post-office, in New York City, just as I had taken my seat in it. Hardly had he given me a word of greeting, and spoken of the one theme ever uppermost in his mind, when a third passenger entered the car, taking his seat on its opposite side. "Dear man," said "Uncle John," at once, "I wonder if *he* loves Jesus." And forthwith he was across the car, seated by that man, with his hand on his knee, trying to influence him toward Christ. And no man could have it in his heart to repel the unmistakable personal interest in his spiritual welfare which "Uncle John's" very tone and manner, as well as his words of affection, made clear. It would be well if more Sunday-school teachers had the spirit of that lay-missionary—even if they were not to evidence that spirit in the self-same way. Where that spirit is, there is sure to be influence Christ-ward.

Does he love Jesus?

Speaking out of my personal experience, I can say that I was influenced, while a scholar in the Sunday-school, a great deal more than I was ever taught there. There was comparatively little of thorough or systematic instruction in Bible-truth in my boyhood days; but there was influencing then, as in the days of David and of Paul, and as there is to-day. I can particularly recall two of my teachers, out of several.

Two teachers remembered.

One made it his whole endeavor to instruct. He declared the truth explicitly and with plainness; but he was at no special pains to influence his scholars personally. The other was a man of less knowledge, but was possessed with zeal for souls. His "teaching" was out of the question-book, and was somewhat perfunctory. But when the "lesson" was over, then that teacher would reach forward to his class, and laying his hands tenderly on the knees of one scholar or another, would look into the scholar's eyes, with eyes that were brimming with loving tears, and would say, with a tremulous tenderness that carried the weight of his whole soul into his words: "My dear boy, I do wish you would love Jesus, and give him your whole heart!" All the instruction out of the question-book of one of those classes, and out of the great brain of the teacher of the other class, has long ago passed from the mind of the scholar who tells of this; but the influence of that persistent pleader for Christ and for souls is fresh and potent to-day; and the pressure of those loving hands on that scholar's knee is felt, after forty years, as while those faithful hands still rested there.

A loving word.

As it is with reference to the personal salvation of the scholar, so it is with reference to every point of belief and of practice in the realm of the teacher's oversight and endeavor. The teacher will seek to influence his scholar in the direction of the right, at the same time that he teaches the truth which enjoins,

Together with teaching.

or which illustrates, that phase of the right; and at all other times, as well. If a teacher wants his scholars to be always truthful and honorable, and in the best sense manly, he will make every Bible narrative, or Bible precept, which bears on the principles involved in such a course, ring out in favor of the right, and against the wrong, with tones so sharp and clear that there can be no mistaking of their meaning. A lie will have no favor with him because Abraham or Rahab told it; nor will personal meanness be spoken of with allowance, because it shows itself in the course of Jacob. He will cause the principles laid down in the Bible, in favor of truth and honor, to appear as the only safe ground of action, regardless of the departure from that standard by a Jewish patriarch, or by a Canaanitish woman. So, again, in all that relates to the indulgence of appetite, or to the following of fashion in popular amusements. The Bible-teachings on these subjects will be found, and will be made plain, whatever may be the Lesson Committee's title of the passage of Scripture for the day's study.

Having a base-line.

The best superintendents, those who are most influential for good, are men who give large prominence to influence, in all that they say and do as superintendents. Their evident aim is to make all their part in the school exercises influential over their scholars, in the right direction. Years ago, I looked in upon the Tabernacle Sunday-school of Chicago, then superintended by Major D. W. Whittle,

In the desk.

afterwards so prominent as an evangelist. It was evident that he was seeking, by all his conduct and all his words, to make the restless hundreds of boys and girls who were members of that mission-school, lovingly reverent in their spirit and manner. The cabinet-organ was playing, and the earlier comers were singing, while the school was slowly assembling. Meanwhile, the superintendent was near the door, greeting each scholar and teacher with a kindly word and look. When the hour of beginning had arrived, the superintendent stepped quietly to the desk, and, without so much as a bell-tap to call attention, he faced the school, and raising both his extended hands out toward the school, he lowered them slowly and gently, as if to hush the school to reverent silence. The organ notes died away; and the superintendent said, in a low, clear voice: "How quiet and still it is, this beautiful autumn Sabbath! We could almost hear the leaves fall, if there were trees about our Tabernacle. I sometimes wish we had trees planted all around our building; that we might listen for the falling of the leaves." And that school-room of throbbing life was reverently quiet before the Lord. There was no *instruction* in the words and bearing of Major Whittle, in that opening service; but there was *influence* in them, as he intended there should be.

Major Whittle.

For years, the Sunday-school of the Biddle Market Mission, in St. Louis, was superintended by a

warm-hearted Christian worker, familiarly known as "Tom" Morrison. There was very little attempt at *instruction* in his direction of the school exercises from the desk; but he was always endeavoring to *influence* his scholars and his teachers in the line of his own thoughts and feelings. I sat in his school, one Sunday, and felt the power of his deliberately intentioned influence in the simple reading of God's word. When he had brought the school, of wellnigh a thousand scholars, to reverent silence, he said earnestly: "Just listen now, while I read what dear Jesus says about his love for us. Listen all of you." And as he waited, Bible in hand, the room hushed to a silence that was broken only by the gentle cadence of falling water, in the fountain immediately before him. Even that pleasant sound seemed to be, in his mind, a possible barrier to the words he would have every ear to hear; so he stooped from his place, and shut off the water supply for the moment. Then, as he began to read, "I am the good shepherd," his eyes filled with tears, his voice trembled with emotion, and his whole soul seemed to go out in every word he read. There was no new teaching on that familiar passage, as he read it. Probably not a single person before him heard it now for the first time. But there was a new influence in it, an influence which was purposely exerted by the teacher in the direction of the spirit of the truths of that passage. I can rarely hear that passage read by any

Stopping the fountain.

person, now, without feeling afresh its influence as directed by "Tom" Morrison's reading of it to his Biddle Market Mission. Influence is not instruction, but influence is influence; and influence is worth exerting, either with or without instruction.

A preacher's influence.

It is the preacher's influencing-power which is the preacher's chief power as a preacher, before an ordinary congregation. Of course, if a preacher were declaring the good-news of salvation to hearers who were before unaware of it, the bare information which he brought to their knowledge would be freshly instructive to them, and so be of the profoundest importance. But, where a preacher is repeating familiar Bible-truths to a mixed congregation of saints and sinners, it is not the novelty of his discourse which gives it its chief value; and since—as has been already shown in this volume—a preacher does not teach a truth, either fresh or trite, by merely telling it, therefore it is not as a means of direct instruction that his discourses have their highest importance. Yet, a good preacher's preaching *does* have power over both saints and sinners; it has power by its influencing, if not by its informing, or by its instructing; and this source of pulpit-power is not always estimated so highly as it should be, either by preacher or by hearer.

Gospel truth can be made influential for good, by the preacher who is desirous of influencing his hearers by means of that truth. Gospel truth often is

thus influential. The familiar illustrations which have been already referred to, of the bleached cloth and the cleansed basket, are proper illustrations of the truth that by passive-hearing one may be fairly *influenced* to the right; although, as has been shown, they are misused when claimed as showing that one can be *taught* while listening passively. There are preachers on every side who are influencing continually by their preaching. There are hearers by the thousand who are continually being influenced by their preachers. Every preacher ought always to have in his mind, while preparing to preach and while preaching, the influencing power of the truth he would preach. That preacher makes a sad mistake, who, confounding preaching with teaching, aims merely at an exposition of truth, deeming it sufficient to disclose the truth without an attempt at making it influential with his hearers, for their good. It is, indeed, the influence of the truth, which is the chief thing to be aimed at by the preacher, whether in expository or in topical preaching.

The truth influencing.

"Preaching is the communication of truth by man to man," says Phillips Brooks. "It has in it two essential elements, truth and personality. Neither of these can it spare, and still be preaching. . . . The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual

Truth and personality.

and moral being. . . . I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the word. The gospel has come over one of them. . . . The gospel has come through the other." The one has essayed to instruct by his preaching. The other has succeeded in influencing.

Moody's power.

Who supposes that Mr. Moody's preaching-power is in the instruction furnished by his discourses? Who can doubt that his preaching-power is in the influence of those discourses? If it be said that his preaching-power, like the power of any other really effective preacher, is Holy Ghost power, that must, of course, be admitted; but the question would then again recur, How does the Holy Ghost work through the preacher? by making him an instructive preacher; or, by making him an influential preacher? by enabling him to inform his hearers; or, by enabling him to influence them?

The gain of knowledge.

Nor does this uplifting of the idea of the influence of truth depreciate the value and the importance of freshness and force in the truth presented, by either preacher or teacher. The more a man knows, the better he is furnished for preaching or for teaching; and all the freshness and all the strength he can display in his selection and in his presentation of truth, will be an added means of influence to him, if he seeks to use them influentially. A ship steers better with a cargo than without one. A preacher or a

teacher who has knowledge, and who seeks to impart it, can be far more influential than if without knowledge. It is a familiar story, that an ignorant exhorter once said to old Dr. South: "The Lord has no need of your book-larnin'." Whereat, the witty divine answered: "Nor has he any greater need of your ignorance." "'The knowledge of the priest,' said St. Francis de Sales, 'is the eighth sacrament of the Church;'" and there is a truth in that suggestion for every branch of the Church. Influential preaching and teaching ought to be also instructive preaching and teaching. But a preacher must rely chiefly on influence as a means of making his preaching effective, and a teacher ought to see to it that all his teaching is made influential in the right direction.

The eighth sacrament.

Dr. Thomas Arnold was both preacher and teacher. He was instructive in both spheres. He was pre-eminently influential in both. His scholars used to say, that a boy who was under his influence at Rugby could not find it in his heart to do a notably mean thing, because a boy's honor was made so much of in the teacher's teaching and practice. They also said, that they were influenced by the evident purpose of his chapel-discourses, even if they were as yet unable to be instructed by them. "Tom Brown" tells of the "tall, gallant form, the kindling eye, the voice—now soft as the low notes of a flute, now clear and stirring as the call of the light-infantry bugle—of him who stood there, Sunday after Sunday, witness-

Dr. Arnold's power.

ing and pleading [influencing] for his Lord, the King of righteousness and love and glory, with whose spirit he was filled, and whose power he spoke."

"What was it, after all," again says the enthusiastic school-chronicler, "which seized and held these three hundred boys, dragging them out of themselves, willing or unwilling, for twenty minutes, on Sunday afternoons? . . . We couldn't enter into that we heard; we hadn't the knowledge of our own hearts, or the knowledge of one another, and little enough of the faith, hope, and love needed to that end. But we listened, as all boys in their better moods will listen (ay, and men too, for the matter of that), to a man whom we felt to be, with all his heart, and soul, and strength, striving against whatever was mean, and unmanly, and unrighteous, in our little world. It was not the cold, clear voice of one giving advice and warning from the serene heights, to those who were struggling and sinning below, but the warm, living voice of one who was fighting for us by our sides, and calling on us to help him, and ourselves, and one another. And so, wearily and little by little, but surely and steadily, on the whole, was brought home to the young boy, for the first time, the meaning of his life,—that it was no fools' or sluggards' paradise, into which he had wandered by chance, but a battle-field ordained from of old, where there are no spectators, but the youngest must take his side, and the stakes are life and death."

A living helper.

Nor was this influence of Dr. Arnold, over his scholars, in the direction of courageous Christian manliness, an incidental and unintended influence. It was purposed by him, and his whole soul was in it. Similarly, every good teacher, in week-day school or Sunday-school, has some phase of conduct, or some principle of action, in the direction of which he is constantly seeking to influence the scholars of his charge; and the success of every teacher is largely dependent on his effectiveness in the direction of his intended influence.

Worth of a purpose.

Any wise parent knows, that his power over his children for good depends more on his endeavors to influence them to the right, than on any effort which he makes to instruct them in the right. It is not that he is to neglect their instruction, but that while instructing them, as well as at other times, he is to strive to influence them in the direction of his longings and his prayers for them. A good mother, at an advanced age, said with reference to the use of tobacco by her own sons: "I always wanted my children not to use tobacco; and I often told them so. But I wish that I had realized its evil when I was a young mother as I do to-day. If I had, my children would never have touched it; for I would have died but I would have influenced them to abhor it." Professor Calvin E. Stowe, when already a venerable theological professor, told of his father's influencing him, while yet a child to a reverential

Against tobacco.

regard for the Bible itself. That father always spoke of the Bible with a reverent tenderness, and even handled it, as a book, in the same spirit. "I remember," said the aged Professor, "my father handing the Bible to me, when, at one time, I wanted to find something in it. He took it into his hands as if it were a sacred thing; and as he put it into my hands he said, in seriousness, 'Be very careful of this Book, my son; for it's very precious.'" And so that father not only taught that truth to his son, but he sought, not unsuccessfully, to influence his son in the direction of that truth. Thus, also, it ought to be in the endeavors of every parent, every teacher, and every preacher, concerning whatever evil, or whatever good, has prominence in the mind of the instructor. Teaching should be counted rather as an incident to right influence, than as a substitute for it. To teach the truth as if it were to stand or fall on its own merits, is but a minor matter at the best. To use the truth as a means of influence in behalf of that which is far dearer to the teacher than life itself, is a very different matter. He who recognizes his duty of influencing his scholars, teaches as for his life, and theirs.

Handle with care.

All that has been said, up to this point, concerning the power and the duty of influence in a teacher's sphere and work, has had reference only to conscious and voluntary and intended influence. The other great phase of influence has been left untouched:

One side only.

that influence which is unconscious, involuntary, and unintended; that influence which emanates from the teacher's very character, disclosing itself, without his having a thought of such a disclosure, in his actions and manner and incidental words, also in his looks and in the varying expressions of his countenance. This latter phase of influence, however, is obviously too important to be overlooked, or to be undervalued, in a discussion of the teacher's work.

Thoughtless work.

Dr. Bushnell did more than any man had done before, to bring out the importance and the practical value of this involuntary or unconscious influence. Indeed, the very term "unconscious influence" had its origin, as a specific term, in his famous sermon, of forty years ago, on this subject, from the text "Then went in also that other disciple." He showed most clearly, that as Peter unconsciously influenced the action of John at the open sepulchre of Jesus, and as John unconsciously was influenced by Peter on that occasion, so, also, in many a sphere, "a Peter leads a John, a John goes after a Peter, both of them unconscious of any influence exerted or received. And thus our lives and conduct are ever propagating themselves, by a law of social contagion, throughout the circles and times in which we live." On the one hand, he pointed out that every man speaks to his fellows by two modes of language; the language of speech, and the language of other expression than speech—"that expression of the eye, the face, the

Dr. Bushnell's sermon.

look, the gait, the motion, the time or cadence, which is sometimes called the natural language of the sentiments." On the other hand, that "we find every man with two inlets of impression: the ear and the understanding for the reception of speech; and, the sympathetic powers, the sensibilities or affections, for tinder to those sparks of emotion revealed by looks, tones, manners, and general conduct." And commonly the impressions received by us through our sympathetic powers are more effective, in their influence upon us, than those which come through the understanding only. "Beholding, as in a glass, the feelings of our neighbor, we are changed into the same image, by the assimilating power of sensibility and fellow-feeling."

Hearing with the eyes.

This power of personal character as affecting the influence of the truth proclaimed by the person, has always been recognized in connection with the preacher of truth. It is the man back of the sermon that gives the sermon its chief power as a sermon. Milton refers to this influence of character as increasing the force of the words of truth, when he pictures Satan, awed by the character of the angelic messenger whose words he would not heed:

The man back of the sermon.

> "So spake the Cherub; and his grave rebuke,
> Severe in youthful beauty, added grace
> Invincible: abashed the Devil stood,
> And felt how awful goodness is, and saw
> Virtue in her shape how lovely.

And George Herbert represents the preacher of Christ as having power for Christ just in proportion as the character and life of Christ are reproduced in the character and life of the preacher: Jesus himself being, as it were, pictured in the very countenance of him who tells of Jesus; as though the preacher were a pictured-window in the church, whereon were delineated the features of the Son of God.

"Lord, how can man preach thy eternal word?
He is a brittle, crazy glass:
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.

"But when thou dost anneal in glass thy story,
Making thy life to shine within
The holy preachers, then the light and glory
More reverend grows, and more doth win;
Which else shows waterish, bleak, and thin.

"Doctrine and life, color and light, in one,
When they combine and mingle, bring
A strong regard and awe: but speech alone
Doth vanish like a flaring thing,
And in the ear, not conscience, ring."

A story in glass.

Here, indeed, in this influence of the personal character of him who proclaims the truth, there would seem to be one reason for the Incarnation; certainly one advantage of it. God's word has a power over man when expressed in an individual life, which that word lacks as a mere abstraction. Therefore, God condescended to draw man "with

The Incarnation.

cords of a man, with bonds of love;" "and the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Before this, God's truth had been proclaimed; now it was exhibited. Instruction had not been lacking; but influence were impossible to the same extent without, as with, the embodiment of the taught-truth in a personality. Or, as Tennyson phrases this sentiment:

"Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin;

"For wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

The Truth in a Life.

And so it is, that the "influence," which was first counted an inflowing upon our lives from the heavenly bodies, is found to be an inflowing upon us from the embodied truths of heaven; and that he who has most of the spirit of Christ, who is nearest to

Christ in his character and speech, and methods of working, in any and every sphere of truth-proclaiming, has more of influence over those who hear and observe him.

Illustrations of the power of that influence which is found in one's personality, as over against, or as in addition to, any influence of the truth which one has to present, are to be noted in all spheres and on every side. A pioneer Sunday-school missionary was canvassing a thinly settled neighborhood in the West, for the purpose of organizing a Sunday-school in the log school-house of the settlement. Going through a clearing, he met a little boy whom he had not seen before; and, greeting him pleasantly, he asked him to take a seat by him, on a fallen tree-trunk. As they sat there, the missionary gave the boy a little picture-card, and told him of his plans for a Sunday-school, and of the meeting called for that evening, for the starting of the school. "We are going to have a nice school," he said; "and we want all the boys to be in it. You'll come and join us, to-night,—won't you?" "No," was the abrupt and emphatic reply. The missionary was not a man to be easily discouraged; so he took out a picture-paper from his pocket, and, putting his arm tenderly around the little fellow, he showed the paper, and explained its pictures; adding, that papers like that would be given to the scholars of the new Sunday-school, and that attractive books would be loaned to them also.

An inaccessible boy.

"You'll come, and get some of those papers and books, —won't you?" he said confidently. But, again, an emphatic "No" was the boy's only answer. That did seem a little discouraging; but the missionary tried once more. He was a sweet singer, and he thought he would try the power of music, on the boy. He sang several verses of "I have a Father in the Promised Land;" and then he looked down at the little fellow, without a doubt of the result of this trial, and said heartily: "There, we're going to have such singing as that in the Sunday-school. Won't you come and hear it, and learn to sing for yourself?"

The boy accessible.

"No" was, for the third time, the resolute reply. Then the missionary *was* discouraged. He had found one inaccessible boy; so he rose from his place on the log to go his way, leaving the boy sitting there. "Say!" called out the boy, as the missionary moved off: "Are *you* goin' to be there?" "Yes, I expect to be there to-night," answered the missionary. "Then, I'll come," responded the boy; and the boy was there, when the school was started.

What did it.

Ah! there was the power of unconscious personal influence. The truth that a Sunday-school was to be started, was in itself of no weight with that boy. All the direct and intentional efforts of that missionary to influence the boy, by kind words, by earnest invitings, by the exhibit of cards and papers, and a promise of attractive books, and by the inducements of music, were ineffective. The boy knew little

about those things, and he cared less. But he had a human heart, and that heart was touched and swayed by the personal interest in himself, on the part of the man who had been sitting by his side on the log, whose arm had been put around him tenderly, and who had been at the pains to show him those things, and to sing to him. He wanted to be near that man. If that man was to be in the schoolhouse, the boy wanted to be there also. If it had been a grog-shop to which that man were going, the boy would have been ready to follow him there. And so the unconscious-influence is influencing, all unconsciously to themselves, the boys and the girls and the men and the women, in our newer settlements and in our older ones: influencing them for the right or against it, to the Sunday-school or to the drinking-saloon.

Led along.

The importance and the potency of this unconscious personal influence in every endeavor at religiously teaching the young, is obvious. Bishop Huntington, while he was yet a professor in Harvard University, gave emphasis to this matter in an admirable essay on Unconscious Tuition, which was, in fact, an expansion of the truth brought out by Dr. Bushnell, in its application to the work of the teacher. "There is something very affecting," he said, "in the simple and solemn earnestness with which children look into their elders' faces. They know, by an instinct, that they shall find there an unmistakable signal of

Bishop Huntington's essay.

what they have to expect. It is as if the Maker had set up that open dial of muscle and fibre, color and form, eye and mouth, to mock all schemes of concealment, and [to] decree a certain amount of mutual acquaintance between all persons, as the basis of confidence or suspicion. It is the unguarded *rendezvous* of all the imponderable couriers of the heart. It is the public playground of all the fairies or imps of passion. . . . . A teacher has only partially comprehended the powers of his place, who has left out the lessons of his own countenance. *There* is a perpetual picture, which his pupils study as unconsciously as he exhibits it." And so, again, there are manifestations of a teacher's self in his voice and manners and general bearing, as this writer illustrates most impressively. And, beyond all definable details, "there is a total impression going out from character through the entire person, which we cannot wholly comprehend under any terms, nor grasp in any analysis."

The gospel of the face.

A teacher inevitably influences more by what he *is* seven days in the week, than by what he *says* one day in the week. He sways his scholars by his own character, and his own character even limits or magnifies the power of the word of truth which he teaches. This thought uplifts the possible power of a teacher, and it deepens the sense of his responsibility as a teacher. In order to his best teaching, a teacher must be the best man he can be. In pro-

To say or to be.

portion as he is a true man of God, can he have power in teaching the truth of God. The first and the highest preparation of a teacher, for his work of having and using influence wisely, is, therefore, the preparation of himself in the faith and in the likeness of Christ. "The measure of real influence" says Huntington, "is the measure of genuine personal substance." "The Christian is called a light, not lightning," says Bushnell. "In order to act with effect on others, he must walk in the Spirit, and thus become the image of goodness: he must be so akin to God, and so filled with his dispositions, that he shall seem to surround himself with a hallowed atmosphere. It is folly to endeavor to make ourselves shine before we are luminous. If the sun without his beams should talk to the planets, and argue with them till the final day, it would not make them shine; there must be light in the sun, and then they will shine, of course."

A light, not lightning.

And if teachers shine, their scholars rejoice in their light. "There is a touching plea," says Huntington, again, in speaking of even the lower plane of secular teaching,—"there is a touching plea in the loyal ardor with which the young are ready to look to their guides. In all men, and in women more than in men, and in children most of all, there is the natural instinct and passion for impersonating all ideal excellence in some superior being, and for living in intense devotion to a heroic presence. It

Looking up to a leader.

is the privilege of every teacher to occupy that place, to ascend that lawful throne of homage and of love, if he will. If his pupils love [and honor] him, he stands their ideal of a heroic nature. Their romantic fancy invests him with unreal graces. Long after his lessons are forgotten, he remains in memory, a teaching power. It is his own forfeit if, by a sluggish brain, mean manners, or a small and selfish heart, he alienates that confidence and disappoints that generous hope." And if a teacher fails his scholar at this point of character, the loss to scholar as well as to teacher is unspeakable; for the failure of one who is invested with ideal qualities is a failure beyond the actual reality. Hawthorne, in The Marble Faun, speaking of this truth, as he has spoken of almost every truth in the sweep of human fellowships, says: "The character of our individual beloved one having invested itself with all the attributes of right,—that one friend being to us the symbol and representative of whatever is good and true,—when he falls, the effect is almost as if the sky fell with him, bringing down in chaotic ruin the columns that upheld our faith. We struggle forth again, no doubt, bruised and bewildered. We stare wildly about us, and discover—or it may be we never make the discovery—that it was not actually the sky that has tumbled down, but merely a frail structure of our own rearing, which never rose higher than the house-tops, and has fallen because

The Marble Faun.

we founded it on nothing. But the crash, and the affright and trouble, are as overwhelming, for the time, as if the catastrophe involved the whole moral world. Remembering these things, let them suggest one generous motive for walking heedfully amid the defilement of earthly ways! [And how much more weight should this thought of Hawthorne's have with the Sunday-school teacher than with the ordinary reader!] Let us reflect, that the highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again."

The highest ideal.

And just here it is that the duty which Paul pointed out, of guarding our conduct, even within the limits of Christian liberty, with an eye to the tender consciences of sensitive observers, comes into exceptional prominence in the sphere of the Sunday-school teacher. There are few teachers who would not shrink from the thought of doing an obvious wrong which might be the means of destroying their influence for good with their scholars; but there are many teachers who feel free to do that which their scholars may, indeed, look upon as wrong, but which they themselves consider both innocent and allowable. They fail to realize the truth that the question of their personal influence for Christ brings a new element into the question, whether that which they know to be lawful is, in their case, also expedient. A Christian mother came to

Being a stumbling-block.

me to ask my counsel concerning her son. He had admired and loved his Sunday-school teacher; but he had learned that that teacher was accustomed to attend the theatre, and at once he lost confidence in his teacher's Christian character. "Nothing that that teacher can say, will now have any influence with my son," said the mother. "What can I do? Shall I take my boy out of that class? It seems useless for him to remain there any longer."

Influence lost.

The question in such a case is not, whether the teacher had a moral right to pursue the course which he did concerning theatre-going; but, whether it was wise for him thus to endanger his influence with his scholars.

There are many such cases as this. Wine-drinking, tobacco-using, card-playing, dancing, as well as theatre-going, on a teacher's part, have many times weakened or destroyed the teacher's good influence over his scholars in the Sunday-school. It is of no use to say that, because these things are in themselves harmless and allowable, as the teacher looks at them, therefore they are to be adhered to, at whatever consequences to scholars who have weak consciences on these points. If, indeed, adherence to a matter in dispute is a clear point of *duty;* if a teacher can say, concerning any of the above-named practices, that he has no right to abstain from it; that he must witness for it, as a means of promoting it for Christ,—then, of course, it is not within the sphere of his

The liberty to let alone.

Christian liberty; he must stand by it, at every cost or risk to himself or to others. But if it is a matter where he can choose for himself which course he will pursue, and he knows that his scholars are inclined to count indulgence, in that line, a lowering of the Christian standard, and abstinence the course of the pure and the devoted Christian, then, surely, he is bound to consider his influence over those scholars as an important element in his decision of personal duty. Then it is that the inspired admonition should ring anew in his ears: "Take heed lest by any means this liberty of yours [this liberty of indulgence] become a stumbling-block to the weak,"—lest "through thy knowledge [thy knowledge of the innocence of that which by some is counted as wrong] he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience, when it is weak, ye sin against Christ."

Take heed!

A teacher's influence for good, whether it be his intentionally-directed influence, or his influence exerted unconsciously, is not always manifested immediately in the scholar's character or conduct. It is never, indeed, shown in its fullness at the first. It is often unapparent at the beginning, and sometimes for long years afterward; yet it is all the more real for its vitality during a period of prolonged dormancy. And there is stimulus and encouragement to the faithful teacher in this thought.

Seed-time and harvest.

John Newton's mother.

John Newton's mother died when he was scarcely seven years old. She had been faithful in word and in character, in her purpose of influencing her son aright; but he grew up godless and vicious. A profane infidel sailor, the servant of a slave-dealer, and again a public felon, bound in irons and flogged at the whipping-post, his manhood's first harvest seemed a poor garnering for his mother's sowing. But underneath the surface of his heart's soil lay buried the memory of that mother's hand upon his head in prayer, as he kneeled with her in his boyhood. The loving pressure of that hand was never wholly lost to him. It was felt by him, at times, in all his darkest days of sinning; and, by God's grace, it gently drew him back to the place of faith-filled prayer. From that root of influence there came the starting of new life in all the field of his mind and heart; and the aftermath of his mother's influence has filled the world with song and story. And so, to a lesser or a larger degree, with many another wayward boy, from home or from school.

A mission-scholar.

In the city mission-school in Hartford, Connecticut, where I took some of my earliest lessons in the methods and the possibilities of teaching, more than thirty years ago, a kind-hearted teacher toiled faithfully and endured patiently with one boy in his class who seemed thoroughly and hopelessly bad. He visited that boy in his wretched home, he invited him to his own pleasant room, he clothed him, he

found one place after another of employment for him, he spoke to him always in kindness, counseling and warning him untiringly; but all to no seeming purpose. The boy was still wild, coarse, profane, reckless, ungrateful; and at last he ran away from his home, and shipped on a Liverpool vessel from New York. The end had come to his life in that mission-school. Was there nothing to show for all the influence which had been exerted, in his behalf, there? Three years went by. Then from the interior of British India word came from that boy, saying that he was a soldier in the English army under Sir Colin Campbell, battling against the Sepoys. Already he had marched nine hundred miles, and had endured untold privations and hardships. But there, in that far land, shut in among the mountains, away from home and Christian surroundings, sick in body and sad in spirit, he had recalled the lessons of his Hartford mission-school; and now the aftermath of his discouraged teacher's influence showed itself in his words of penitence and gratitude, and of trust in his Redeemer's love.

Saved at last.

It is natural and proper to expect the greatest good in the immediate results of influence; but we are encouraged also to believe that the secondary, or the ultimate, results of good influence may be even larger and better than the primary results. If not now, then by and by. If not in the first garnering, then in the aftermath.

By and by.

"Age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled with stars invisible by day."

What you do, and, more than all, what you are, to-day, is to have power over others, or in others, not only to-day, but in the long-distant future. "The teacher," says Confucius, "is a pattern for ten thousand ages." The chief harvest of your influence may be to-day; and again it may be ten thousand ages hence—whatever may seem to be your failure or your success to-day.

Ten thousand ages.

"Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night,
Now the harvest we behold;
See! it bears a thousand-fold.

"If God's wisdom has decreed
One may labor, yet the seed
Barely in this life shall grow,
Shall the sower cease to sow?
The fairest truth may yet be born
On the resurrection morn."

A single added illustration may tend to fix more firmly in the reader's mind the importance of a teacher's looking well to the nature and tendencies of his personal influence—conscious and unconscious—in view of the unyielding permanence of the im-

Another illustration.

pressions thereby produced in the scholar's life and character:—

The waters of the mineral springs at Vichy, in France, are widely known for their tonic and invigorating qualities. Thousands of health-seekers visit these springs annually; while the Vichy waters and their imitations find a ready market throughout the world. In addition to its health-giving character, the water of some of these springs has the power of petrifying, or coating with stone, whatever is for any considerable time, and steadily, subjected to its action. Although the water itself is colorless and comparatively clear and free from sediment, it slowly precipitates its mineral components, which solidify on the surface where they fall, and form, as it were, a covering of unyielding rock. This peculiarity of the Vichy water is improved for the manufacture of ornamental petrifactions in great variety, and the preparation and sale of these trinkets is quite a business in the vicinity of the springs.

Coated with stone.

A prepared model, or pattern, is set where the spring-water can trickle steadily upon it, and there it is permitted to remain day after day. The water is limpid. Its flow is free. It merely passes over the pattern as if to wash it. It touches it and is gone. But, in passing, the water deposits, atom by atom, from its substance and possessions, that which hardens on the model below until that model is reproduced, or encased, all parts alike, in stone. If

Following copy.

the pattern, in wood or metal or glass, is a cross, the deposit on it forms accordingly, and it is taken out as a cross of stone. If a plaster copy of an elaborately wrought piece of carving or sculpture is the pattern, the result is a similar work in stone; each figure and outline of the copy being so covered with the mineral deposit that it becomes a stone reproduction of the original carving or sculpture. So, under the running water at the springs at Vichy grow forms of beauty in enduring rock, just according to the patterns placed there.

Like makes like.

Nor is it alone at Vichy that the inflowing stream shapes itself in stone by the models over which it passes. The same process goes on continually in the sphere of every Sunday-school teacher. The current of his influence may seem colorless and inoperative. It may pass on so quietly over his scholar's mind that it seems likely to leave no impression there. Yet it surely deposits, atom by atom, from its substance and possessions, that which hardens into stone on the scholar's inner life, in conformity with the patterns which the teacher has selected, or which he has unconsciously presented to the scholar's mind. Every act, every word, every thought of the teacher which enters into the stream of his personal character and influence contributes its mite to the forming rock in his scholar's heart and soul. The teacher selects and places the model by which this rock is shaped. The seemingly unim-

What is the pattern?

portant trickling of the minor streams of personal influence does the rest. The enduring stone shall show what was the teacher's model. Happy is that teacher whose life and character are so conformed to the only perfect Pattern, that he can say in confidence to his scholars, with the Apostle Paul, "Be ye followers of me, even as I also am of Christ," until ye "are transformed into the same image from glory to glory, even as from the Lord the Spirit."

His image.

II.

LOVING, AND WINNING LOVE.

What Love Is; No Power Like Love; Love in a Garret; Every Man Has a Heart; Love as a Duty; Instances of Love; All Can Love; Christ's Image Reproduced in Love.

"LOVING" one's scholars, and "influencing" one's scholars, are by no means identical; although the two things very often go together. A teacher who loves his scholars and who is loved by his scholars is pretty sure to influence his scholars; but a teacher may influence his scholars without either loving them or being loved by them. A teacher may have and exert an influence by the purity of his life, by the strength of his character, by the positiveness of his convictions, by the earnestness of his nature, by the persuasiveness of his words and manner, and yet be unloving and unloved as a teacher. But loving is as clearly a duty as influencing, on the part of a Sunday-school teacher. Loving and winning are an inseparable portion of the obligations resting on every disciple of Christ, who goes in the name of Christ to those for whom Christ died.

Unloving and unloved.

Love, be it understood,—the love which is here spoken of,—is not a matter of emotion; it is not a drawing of the affections in strong feeling toward one who is in himself attractive. If it were that which were looked upon as, in all cases, a duty, there would indeed seem to be insuperable obstacles to its uniform exercise; and its very existence might fairly be counted beyond the scope of the teacher's will. The love which *is* a duty, is a recognition of every child as a fellow-creature, a fellow immortal with ourselves, a personal object of the love of God, and one who is dear to Jesus our Saviour. It involves a recognition of the peculiar needs of that one whom Jesus loves, and whom he asks us to care for for his sake. Such a recognition in its fullness will inevitably bring us to a sense of tender interest in the condition of him who represents so much; it cannot but create in us a desire to be of service to this possessor of an immortal soul for whom Jesus died; and that desire will be sure to show itself in all that we say or do, in our intercourse with that personality.

What love involves.

Love is, after all, the chief attraction in the Sunday-school. It is the only power which reaches every scholar alike. Every heart is human, and every human heart is open to the influence of genuine sympathy and affection. There are those who can be attracted to a Sunday-school by its showy appointments, its spacious rooms, its furnishing and

The chief power.

adornments. Others are won by its fine singing, or by its library and its picture-papers. Yet others enjoy its companionships, and the anticipation of its festivals and picnics. Some, it may be, think more of the instruction they receive there, and of the gain to their minds and hearts as Bible students. But no one of these attractions is alike for all. There are those who care nothing for singing, and who lack good taste and an appreciation of the beautiful. Many have no interest in books and papers, and many more have no enjoyment in mere Bible study. But every one loves to be loved, and finds pleasure in being where the very atmosphere of the place is redolent with sympathy and affection. That Sunday-school where love is most prominent—most apparent in desk and class—is surest of being always attractive, always potent for good to its scholars.

Every one loves to be loved.

My earliest experience in the mission-school work gave me a lesson on this point which I have never forgotten. While I was yet a new comer into the fold of Christ, my heart brimming and burning with love for Him who loved me, and I desirous of showing that love in any way in my power, I was asked to have a part in a mission-school movement just beginning in a needy portion of our city, and I gladly assented. Finding my way to the place designated, on a Sunday noon, I groped along, up rickety staircases, and through dark passage-ways, dimly lighted by burning candles at mid-day, in a dilapidated pile

A new convert.

of old buildings near the river bank; and there, in a room just under the roof, I found a few teachers and less than a score of ragged boys and girls from the more wretched homes of the wretched neighborhood. There was certainly nothing in the room itself which was attractive, and this was before the days of modern Sunday-school singing, or modern Sunday-school appliances generally. Apart from the heart attractions of the work undertaken there, what could win or hold such boys and girls as had already begun to gather there?

A dreary spot.

As I sat in that garret-room, looking about me with curious interest, on my first visit there, I noticed one little fellow all by himself in a corner, more wretched-looking, if possible, than any other there. He was in rags. His appearance was most uncleanly. His face was badly swollen, as if from a tooth-ache; and, as he caught my attention, he was clumsily trying to re-adjust a coarse and dirty cloth, which had been tied as a bandage about his face, but which was slipping from its place. Touched with a sense of his wretchedness, I stepped across the room, and, taking the bandage from his hands, with a kindly word to him, I re-folded it as best I could, and, passing it around his cheeks, I tied it securely above his head. As, with another expression of sympathy with the little fellow, I took away my hands from his head, he turned his face up to mine with a look I shall never forget. It was a look

Won by a look.

of wonderment and of grateful joy commingled, as if out of an utterly new experience in his young life. It seemed to speak his unfeigned surprise that any one should have such a regard for him, or should lay hands on him except in violence or harshness. It seemed to say that he had already learned to shrink and groan and suffer; but that never before had he known what it was to be loved. That look taught me the "Open, Sesame!" of the outcast's heart. It showed me that I could win love by showing love; that I could do a work for Christ by evidencing the spirit of Christ in never so faint a degree. That look won my life to the Sunday-school work.

Open, Sesame!

That boy proved to be the son of a wandering scissors-grinder. He had really never known what a home was. Within a few weeks from the hour I first met him, both his parents were dead. That mission-school was the means of his rescue. First taken from it into an orphan asylum, he was afterward helped to a place of honorable employment. Then he became a faithful soldier of his country. After that he was a consistent Christian worker. His first experience of Christian love was not his last. He lived to exemplify the power of love on himself, and in himself, and through himself; and so far he is a lesson to every one who would get good or do good in the Sunday-school field.

A new life.

It is not alone the poor outcast who feels the power of love, who is won by love, and who is glad and

grateful when he finds that he is loved. No child living is above being loved. Children who have love at home, appreciate it none the less when they feel its force and are swayed by its influence in the Sunday-school. Love can reach all. "Aim at the heart, in your preaching," said an experienced preacher, in addressing a class of graduating divinity students. "Not every man has a head, but every man has a heart. If you aim at the head, you will miss some of your hearers. If you aim at the heart, you will hit them all. Aim at the heart." And that is as good counsel for the Sunday-school teacher as it is for the preacher. Unless a Sunday-school teacher has love and shows love, in his work for his scholars, he lacks one thing without which all else must go for naught. Though he speaks with the tongues of men and of angels, though he has the gift of prophecy, though he understands all knowledge and all mysteries, though he gives of his goods to feed the poor, and though he has all faith so that he could remove mountains, and yet has not love,—that love which suffereth long and is kind, which beareth all things, believeth all things, hopeth all things, endureth all things,—he is nothing as a true and efficient Sunday-school teacher.

Aim at the heart.

The true measure of a Sunday-school teacher's personal power over his scholars is found in his love for them, and in their love for him; for love begets love, and he who loves truly is truly loved. I once

Love begets love.

knew a Sunday-school which was influential beyond all the Sunday-schools about it, and I was puzzled for the secret of its success. Its superintendent was a man not well furnished intellectually for such a work as he was carrying forward; moreover, he lacked any special fitness in his personal magnetism, or in his administrative qualities, or in his skill and tact as a worker; yet old and young in the community gathered in large numbers in his Sunday-school, and were kept there, year after year. It was a rarely successful school, while without any seeming reason for its great success. I asked that superintendent's pastor if he could tell me what was that man's power. "I don't know that I can answer you any better," said the pastor, "than by saying that a member of my church said, not long ago, 'There are fifty men in this town who would die for that superintendent.'" There was the source of that superintendent's power. He was, like Daniel, a "man greatly beloved." He was loved because he was loving. His love for all drew the love of all to him; and that was reason enough why his Sunday-school should be a power in his community.

A life for a life.

Every teacher can love his scholars, and by loving his scholars every teacher can win the love of his scholars; hence, as it is a duty of every teacher to love those whom God commits to his charge, it is every teacher's duty to be loved by the scholars of his charge. Many a teacher is loved very dearly;

Love can be won.

every teacher ought to be. "Don't you think my teacher is the best teacher that ever lived?" asked a scholar in that Hartford mission-school of which I have already spoken. And when a teacher was taken out of that very school by death, the heartiest tribute that was paid to his power as a teacher was the ejaculation of one of the boys in his class: "I tell you, he did love the boys." And, again, when one of the scholars out of that school was told, in her home of poverty, that she had but a little while to live, she said, in tender thoughtfulness: "Mother, don't tell my teacher I am dead; for it will break her heart to know it." And as those scholars magnified their teacher's love for them, so every scholar ought to have reason to magnify the love of his teacher for him.

Proofs of love.

Some years ago, I was looking along a street in Lowell, Massachusetts, on a snowy Saturday evening, for the home of a good superintendent with whom I was to pass the Sabbath. Not being sure of the house, I stopped a thinly clad little girl, who was passing, and pointing to the house which I thought was the one sought for, I asked: "Do you know, does Deacon Chase live in this house?" "I don't know if it's Deacon Chase," was the little girl's prompt reply; "but the man who lives there is named Chase, and he's got white hair, and he loves little children." Ah! that was a description which every Sunday-school worker might long for,

How she knew him.

whether his hair is white, or black, or brown. And when a man can be said by all to love little children, he will be loved by little children. I knew a Sunday-school in Philadelphia where was no singing, no instrumental music, no audible prayer, no ornamented walls, no room-adornments; but where love was, as it were, all in all to the scholars. It was a First-day School of the Friends, and the superintendent and every teacher were counted as loved friends by all their scholars. In one of the homes represented in that school a mother died, and her little son was well-nigh broken-hearted in a sense of his loss. But as he thought of the love and the sympathy he had lost, he turned in his longing to the love and sympathy which were left to him, and he said, through his tears: "Well, I've got Mr. Baily's Sunday-school to go to, haven't I, papa?" And there was help to him in that thought. I knew another Sunday-school, in Connecticut, where were all the attractions of singing, and books, and pictures, and of a bright and well-furnished room, but where love, again, was the chief attraction, even if it did not seem to be all in all. The loved superintendent died out of that school, and it seemed as if every scholar's heart would break under a crushing sense of personal loss. A few weeks later a little German scholar of that school was called to die. When told that there was no hope of her recovery, her heart went out afresh in love toward her remem-

True Friends.

Following the superintendent.

bered superintendent, and her face brightened up as she responded: "Then I shall be the first scholar from our school to meet Mr. Preston in heaven." Heaven itself was more attractive to that child, because of her loved superintendent's presence there. Nor was he alone, as a representative of Jesus, in winning hearts heavenward by manifesting the love of Jesus. "Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it."

Strong as death.

There is an encouragement in this thought, of the power of love, in the work of the Sunday-school teacher. Not all teachers have, or can have, every qualification for the teacher's work; but every teacher can love and can be loved. You may not be able to become expert as a "teacher," gaining a thorough knowledge of your lessons, of your scholars, and of wise methods of teaching; having power in holding your scholars' intelligent attention, in making clear what you would teach, and in securing the co-work of your scholars in the teaching process. You may lack skill in questioning, in illustrating, and in reviewing. All this lack may be regretted by you; but if you are possessed with love for Christ, and with love for souls for Christ's sake, you will have power with your scholars in behalf of Christ. In the work of winning scholars to Christ, there are many agencies and helps; "and the greatest of these is love." The story has been told, of a young

You can be loving.

woman teacher in an English Sunday-school who had rare success in winning her scholars to the Saviour. So uniform was this success, that it came to be taken for granted that a scholar who entered her class would be brought to Christ; and her superintendent asked her, at one time, what was her special way with her scholars, which had such potency. "I don't know of any special way of mine," she answered. "I only know that I can never look upon a scholar without the thought, *There* is one for whose soul the blood of the Son of God was shed; and I cannot count anything too much to be done for that soul. I cannot rest satisfied till that one whom Jesus loves, loves Jesus." Where there is such love as this there is likely to be such a result as this, such a record as this—according to the teacher's loving faith.

Her special way.

Indeed, the love of Christ is often first recognized by a scholar as it is evidenced and exhibited in the Christ-like love of a teacher. A striking illustration of this truth was given in a reminiscence of a class-reunion in Yale College, as related by a speaker at a Sunday-school convention held under the shadow of the walls of that college. "It is usual," he said, "as is perhaps known to many or all before me, for classes which have been graduated at this honored university to meet at certain intervals after graduation, and renew the memories of college life. On such an occasion, after an absence of thirty years

A class-reunion.

from the university, a class was gathered in yonder hotel. They had taken their seats at their supper-table, when a knock was heard at the door, and an elderly man entered the room; his head was gray with silvery sprinklings, his form was bent, and his features were wrinkled, doubtless with care rather than by the bruisings of years; for his eye still flashed the fire of youth. He called many of those present by name, and all he addressed as classmates. But of the twenty-five there gathered not one knew him, so thoroughly had he become changed. He had been separated from his country and friends, in search of health, through most of the thirty long years then just passed, and in those thirty years the line of his life had crossed that of none of his classmates. A tear moistened his eye as he stood there; for he felt that 'he had come unto his own and his own received him not.' At last, refusing to give his name, he stepped into the adjoining room, and led in his son, a fine young man of eighteen years. Scarcely had the son appeared, when the voices of all uttered the name of their now remembered classmate, so perfectly did the features of the young man reflect the youth of his father." And, similarly, many a scholar who fails to recognize the love of Jesus as it is told of in his Word, will see it, and rejoice in it, and be won to it, when it is shown reproduced in its living beauty, in the character of a loving teacher.

The father in the son.

"In that day," says Jesus, to those who thus repre-

I in you.

sent him in the power of the Spirit who dwells in the heart of the believer in Jesus—"in that day, ye shall know that I am in my Father, and ye in me, and I in you." And in that day those who love you, and who are loved by you, shall know that Christ is in you, and you shall have power to win them to his love—as it is evidenced and illustrated in your love. And this power is the duty and the privilege of every believing teacher.

III.

MANAGING SCHOLARS WHILE PRESENT.

Practical Details to be Considered; What Managing Means; Gain of a Great Need; A Troublesome Class; A Teacher's Sufficiency; Testing the Teacher; Preparation Needful; At the Teacher's Home; A Word in the Ear; Specimen Scholars; A Class as a Class; A Teacher's Helpers; Having What You Want; A Slow Work; The Bronze Finishers.

AFTER all that can be said—and properly said—of the importance and practical value of influence and of affection in the sphere of a Sunday-school teacher's work, it must be admitted that both influence and affection are in the atmosphere and in the spirit of the teacher's work, rather than in the methods and in the practical details of that work. And when both atmosphere and spirit are all that they should be, the methods and the practical details of the work in this realm are not to be overlooked or undervalued. The teacher whose character is most Christlike, and whose heart is overflowing with Christian love, coming face to face with a class of untrained and mischievous scholars in the Sunday-school, finds that there is a severe and rugged reality of difficul-

Something practical.

ties to be encountered, and of obstacles to be overcome, in the management and control of those scholars, which cannot be met by any purpose, however sincere, or however well carried out, of recognizing the importance and potency of one's personal influence, conscious and unconscious, and of loving and being loved as a teacher. Here are these scholars to be cared for. How can they be so managed as to bring them under influence and instruction, and as to show love for them while winning their love? This is a question which has to be met, and now is the time to meet it.

Now, what?

And, at the start, it is well to consider the fact, that a class which *needs* managing should fairly have a certain attractiveness to a really good Sunday-school teacher, above any class which is under no necessity of management; that, indeed, a class can be said to have a value as a class in direct proportion to its need of being managed. "Manage" is primarily the government of a horse. It has its origin in the French *manége*, "riding-school," "horse-training," "horsemanship." Shakespeare says:

A riding-school.

> "In thy faint slumbers I by thee have watched,
> And heard thee murmur tales of iron wars;
> Speak terms of manage to thy bounding steed."

A horse needs managing, needs training, needs a firm hand, a skilled touch, and a wise discretion in his guidance and control, just in proportion to his

life and spirit and capabilities; and both his attractiveness and his market value rate accordingly. There are horses which need no managing. They have no spirit which requires controlling. They can be trusted safely in a milk-wagon, or a garbage-cart, with a child to drive them; and they have their uses in the world. But they are not of that sort which is described in the Book of Job:

Job's horse.

> "Hast thou given the horse strength?
> Hast thou clothed his neck with thunder?
> Canst thou make him afraid as a grasshopper?
> The glory of his nostrils is terrible;
> He paweth in the valley, and rejoiceth in his strength;
> He goeth out to meet the armed men;
> He mocketh at fear and is not affrighted,
> Neither turneth he back from the sword."

Such a horse needs managing. So, also, does the hunter, or the carriage-horse, of high spirit and thorough training, which is the pride of his owner, or which is the delight of the family which he serves. Without the need of management, there is, indeed, no possibility of high attainment in a horse, or in any other creature formed for service.

Good and better.

It is not that there is no worth where there is no restlessness and need of close control,—in horses or in children,—but it is that there are added advantages always accompanying these characteristics, in animal life, and that there is an added attractiveness in the possibility of securing these advantages. Oysters

and brook trout, for example, are both very well in their way as articles of diet; but when it comes to fishing for the one or the other of these denizens of the water, there is no such attractiveness in the slow dead-lift of the oysters, from their sea-bed, with the sure and clumsy oyster-tongs, as in the flashing of the fly, cast from the graceful rod-tip, in the effort to hook the trout in his shady pool under the forest trees, and in the adroit endeavor to land him safely when hooked. Brook-trout need managing. Oysters do not. There are Sunday-school classes which represent the oyster element, and there are others which are as lively and spirited as brook-trout. Again, there are classes which represent respectively, on the one hand, the war-steed, the spirited racer, or the blooded carriage-horse; and on the other hand, the spiritless treadmill hack. The teachers who have classes which need no management are in no need of counsel on this subject. If they think themselves entitled to congratulations, it would be ungenerous not to gratify their expectations. But there are many teachers whose scholars are not altogether like oysters, nor yet like spiritless hack-horses. *They* need counsel and encouragement, and they are entitled to congratulations also; for their classes have higher possibilities than classes where there is less need of management.

Oysters and trout.

High possibilities.

In other words, it ought to be a real comfort to a Sunday-school teacher to have scholars who pecu-

liarly require managing, and who peculiarly lack it; who have had no good teaching at home, and who seem to have no thought of any responsibility for the preparation of their lessons out of the Sunday-school hour, or for their quiet conduct during it. Scholars who lack all life and spirit, or, again, who are well taught by their parents, and who study their lessons faithfully, could almost take care of themselves. Teaching them in the Sunday-school is, in a sense, a supplemental work, and managing them is quite unnecessary. But when a scholar gets all his managing and all his teaching in the Sunday-school, and during the lesson-hour, having an exceptional need of both teaching and managing, *he* is one of the scholars worth having in charge. Sunday-school teaching and Sunday-school managing ought to amount to something in his case. There is cause of encouragement to teachers who have such scholars. Instead of repining over their trying lot, they have reason to rouse themselves to the exceptionally good work to which they are summoned by the exceptional need of their scholars. It is to teachers of this sort that these words of counsel are now addressed.

Without need.

That there are scholars in the Sunday-school who require managing, and that there are teachers who are at their wits' end in devising expedients for managing such scholars successfully, every one who has had wide experience in the Sunday-school sphere is well aware. A good illustration of the sort of

With need

scholars referred to, may be found in a picturesque description of a veritable class put into the care of a young woman teacher, as an experiment, not long ago, when she was first considering the question of entering the Sunday-school teacher's sphere. She had been a scholar in that school, and now she was asked to try her hand as a teacher there. Writing to me for counsel, she told of the class as it showed itself to her, on that first Sunday.

"Oh, it was fearful!" she wrote, "I thought that I had seen boys before, but these went ahead of every experience that I ever had. I'd soon have straightened them out if I had had them in a day-school; but, huddled in as they were, I was helpless. When they were bobbing around, it seemed as though there were about fifty of them, but I think there were about a dozen. They paid no attention whatever to me. I gained the attention of the whole class but twice, and then only about two seconds at a time. My face began to redden. Nearly all were provided with whistles, and they used them. I borrowed one, and was immediately assailed with, 'That's mine, he give it to me.' 'No, he didn't either; it's mine, he give it to me.' Then they put hats on each other's heads. 'Who cut your hair?' 'My father.' 'Who cut yours?' 'My uncle John.' Forthwith began a scrimmage to see whose hair was the shortest. And they pulled hair, till I wanted to pull too, or sink through the floor. The superintendent came at this

A specimen class.

juncture, and tried to help them, but their hair was too short. They insisted that we had to pay Christ money to save us. 'We want stories, our teacher used to tell them to us,' was hurled at me. Soon spitballs began to fly thick and fast. Then they out with their pins; and their jumps, and jerks, and 'He's a-sticking a pin into me,' and 'He's a-stepping onto me,' and 'He's a-pulling my ear,' 'my hair,' etc., testified to their unwearying activity. Two boys tried to be still, and various were the attempts to get them into the tumult. One boy, who had a pin, changed seats with, I think, the only one who hadn't, and slyly slipped a pin beneath the chair, and up through the cane-seat. There was a jump, and a hunting for a pin to revenge himself with. I made the boy change back to his own seat, and so quieted the boy who was trying to be quiet. Then a discussion on ages began, and later a quarrel over library books. 'I'm going home in ten minutes.' 'I'm going in five.' One of the little torments began to ask if I would not teach them next Sunday. 'Perhaps we will behave better,' was the tempting bait held out. Two signals on the bell are given at the close of the school: at the first, they all jumped up, and turned their chairs around. I remonstrated, and all the satisfaction that I got was, 'Every one else is,' from a chorus of voices." And so on to the end of the school session. It will be admitted by all, that those scholars required managing. It will

Trying to be quiet.

be admitted by some, that those scholars were not unlike a great many other scholars in other Sunday-schools—who also need managing.

Sitting face to face with such a class as this, recognizing the intense personality of each one of these spirited, restless scholars, and perceiving how much needs to be done with each scholar and with all, in opposition to the nature and the habits and the tastes and purposes of each and all, the best skilled teacher, with the most loving heart, and of the most patient and hopeful spirit, may well cry out in anxiety, if not in despair, "Who is sufficient for these things?" And no teacher has a right to feel sufficient for, and competent to, the right management and training of scholars like these, in his own wisdom and strength. Here it is, at the very start, that a teacher's fitness and competency for the work of managing scholars in the Sunday-school, as well as for every other phase of the Sunday-school teacher's work, are dependent upon and are to be measured by the teacher's faith in Him whom he represents, whose he is, and before whom he stands. "Without me [or, apart from me], ye can do nothing," says Jesus to his best-loved disciples. And there is no place where the disciple of Jesus has more reason to realize the fullness of this truth, than where he faces his responsibility for the souls of those to whom he has been sent by his Saviour and theirs.

Who is sufficient?

When the father of a demon-possessed child came

to Jesus in behalf of the loved one, whom neither the father nor yet the disciples of Jesus had been able to help, his cry of longing was: "If thou canst do anything, have compassion on us, and help us." The teacher of those scholars—who would seem little else than demon-possessed—in the class just described, might well cry out, in the same words of longing, to Jesus: "If thou canst do anything, have compassion on us, and help us." The prompt and explicit answer of Jesus to the troubled father was —and the same answer would apply with equal force to the troubled teacher—"If *thou* canst! All things are possible to him that believeth." As to the power of Jesus over the spirits of all, there need be no question or doubt. The only question is, as to the one who asks the help of Jesus in behalf of those given into his charge. All things in behalf of such objects of loving responsibility, are possible to him who has trustful faith in their behalf.

If thou canst!

A teacher has a duty to feel his incompetency and his insufficiency, in and of himself, as he faces a responsibility like this. On the other hand, he has a duty to rest on his Saviour for wisdom, for strength, for skill, and for success in his work. "Then said I, Ah, Lord God! behold I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." The real question for a teacher

A call to trust.

in such an emergency is not, Can I manage these scholars? but, Can Jesus manage them? In the face of that question, the assurance of Jesus to the teachers who represent him before their classes, is, "According to your faith, be it unto you;" and their glad assurance then may be: "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God."

Our sufficiency.

But when a teacher has sufficiency from God, his work is not yet done for God. He who can do all things in Christ who strengtheneth him, has all things to do in his sphere, in the strength of Christ. To have faith in Christ's ability, and in Christ's readiness, to give a teacher success in the teacher's sphere, is not to shirk work in that sphere, on the score of faith, but it is to be ready to evidence that faith by its appropriate workings in that sphere. And he who prayerfully trusts in Christ for the power to manage a class of such scholars as have been described, will prove his faith by working wisely in the direction of his prayers and of his desires.

Faith shown by works.

Christ might, indeed, as when on the stormy waters in the darkness of that Galilee night, speak the word of power to the turbulent waves of disorder, in a restless class, saying "Peace, be still," and bring at once a great calm there. But if he were to do that, there would be nothing for the teacher to do. Christ did it once to show that it was within his power. Now he leaves it to his disciples, in a storm like that,

either to breast the waves through faith and to survive unharmed their fiercest lashings; or, to lull those waves into smoothness, immediately about their little craft, by pouring oil on the troubled waters, and so to be for the time at a centre of rest within a storm-tossed circumference. Pouring oil on the waters, in faith, is the first specific duty of a Sunday-school teacher, in a class-storm which threatens everything.

Already, in this volume, under the heads, "How to get and hold your scholars' attention," and "How to secure your scholars' co-work in lesson-teaching," various methods of gaining a hold on your scholars, and of training them into ways of right doing, have been suggested; and these methods have their value in the whole work of managing a class wisely. But it ought to be understood by every teacher, that there is no royal road to success in such an undertaking as this; that the hardest road is the road for all. All that is done must be done step by step, slowly and patiently, as well as in faith; and that which is needful in one case is likely to be needful in every case. That teacher, for example, who pictured so graphically her hopeless class on her first Sunday at teaching, ought to have seen that the very difficulties which confronted her at that time were difficulties which have a place in the very nature of the Sunday-school teacher's work. It is said, that a young cavalryman-recruit in war-time, being thrown from his untrained horse, gathered himself up with diffi-

No royal road to success.

culty, and protested against being summoned to such unanticipated dangers as he was now experiencing. "I enlisted to serve my country," he said; "but I didn't enlist to break horses." And he made a very common mistake, in that way, of dividing the duties of his enlistment. Managing horses, and breaking them into management, are a part of a cavalryman's service. Managing scholars, and breaking them into management, are a part of a Sunday-school teacher's service, and ought to be accepted by every faithful teacher accordingly.

A soldier's duty.

It may be said, just here, that many a class shows itself at its worst, when a new teacher first attempts the charge of it. Just as a spirited horse has added restlessness, and even, sometimes, shows an unusual viciousness, when a new hand is at its bridle, or at its driving-lines, so a spirited and mischievous scholar often gives a new teacher all the trouble he can, as if to test the teacher's mettle and spirit and power. In my old mission-school, of which I have several times spoken, a faithful teacher had fairly brought a troublesome class into management. But, one Sunday, that teacher was sick, and in his stead he sent a friend to teach his class. The new comer had much such an experience as that of the teacher who has told us of her first Sunday's bewilderment. Seeing his helplessness, I went to the teacher's aid. Finding that other inducements failed with the scholars, I appealed to their regard for their own teacher, whom

Testing a new hand.

they really loved, and I reminded them how troubled he would be on learning that they had so misused the friend whom he had sent from his bedside to take his place during his sickness. That was a fresh view of the case to the scholars, and it had its influence with them. "All right," spoke up one of the restless young leaders; "let him go it. We'll try him. But," added the little fellow, as if in explanation of the real issue involved, "*he* must train us [pointing to the new-comer]; our teacher did." It was evident that these scholars had the feeling, that it was hardly right for this man to enter into the labors of the other without proving himself worthy of the place.

"We'll try him."

In other words, it is not the scholars alone who are on trial in such a class. The teacher is "in the balances." If the teacher cannot manage his scholars, is he able to manage himself? If, indeed, he loses his temper, or shows an impatient or an unloving spirit, while thus on trial, he loses his hope of being a success as a teacher of that class. Class-management is an impossibility to one who is not capable of self-management. Having faith in God and having control of one's self are pre-requisites to all successful endeavor at managing the scholars of one's charge—in any class that calls for management.

In the balances.

As in every other sphere of the teacher's work, so in that of class-management, the ability to do involves a previous preparation for doing. A teacher must not expect to be able at once to command peace,

even in the name of Jesus, and to secure it without patient endeavor in the line of a well-considered plan of wise-doing. Nor can he hope to reach all of his scholars individually, so as to get them under his personal control, there in the school-room, at the very time they are all engaged in the effort to test him, and to prove their own wilfulness. Outside-work is essential to the success of inside-work. This must be so, in the very nature of things. Rarey, who had a world-wide reputation as a famous horse-trainer, as a manager of spirited and of vicious horses, always wanted to have a private word in the ear of the horse he would bring under control, as preliminary to its public managing. A spirited boy needs this private word in the ear, as much as a spirited horse; and a good Sunday-school teacher can make as effective a use of such a word as the most skillful horse-trainer.

A lesson from Rarey.

A good opening for the private personal word, with the individual scholars, severally, is often secured by a gathering of the class at the home of the teacher, whereby another relation is established between teacher and scholars, than the perfunctory relation of the school-room. A teacher of my acquaintance was put in charge of a new class in the Sunday-school, hardly less spirited and troublesome than those already described in their restless pranks. The boys were full of mischief, and they showed it in Sunday-school. The teacher saw that his hopeful beginning must be somewhere else than there, so he planned

Asking them home.

for it at once. On the first Sunday he said to his scholars, at the close of the lesson-hour: "Boys, I see that you like sport. Well, I enjoy a good time as well as any of you, in the proper place. Now if you will all come to my house next Friday evening, at seven o'clock, we will have a good time together." That invitation was promptly accepted; and on Friday evening the boys came as invited. They were all waiting at the teacher's door for the clock to strike seven, and they were prompt to ring the door-bell when the hour had arrived. Then the teacher did his best to make a pleasant evening for those boys. And he succeeded. As they were going away, he said, "You see, boys, that I like fun, in its time. We have had it this evening. Now when we meet in the Sunday-school, I want you to remember that *that* is no place for sport. We will get all the good we can *there* out of the lesson. The fun we will have outside." Those boys behaved better the next Sunday. It could hardly be otherwise. They could not but feel that it would be unfair for them to play in Sunday-school against the wish of such a teacher as that. And what that teacher did, many of you could do with a similar result. One well-managed evening with your class in your own home, during the week, may be more effective in giving you a personal hold on the scholars, than six months in the Sunday-school, without any outside intercourse, would prove.

Fun in its place.

Yet it is not always practicable to reach every individual scholar of a class by an address or an appeal to him in the presence of his classmates, either in the school-room or at the teacher's home. The private word in his ear must be to himself alone, when no one else is at hand to divide his attention, or to uphold him in any false confidence; and the opportunity for that word must be found by the teacher, in one way or another. Each scholar must be dealt with, outside of the school as well as in it, in view of his special characteristics and capabilities. One can be appealed to on the score of his manliness; another can be approached through his tenderer feelings. One can be asked to gratify the teacher by good conduct and attention in the class; another can be urged to use his influence over the other members of the class, and to set them a good example. In some instances, it is safe to bring the pressure of kindly ridicule to bear—in private conversation—on the childishness of turning the class-hour into a season of folly; and, again, it is better to displace the desire for mischief by stimulating the desire for study and for progress in knowledge. The teacher's ingenuity and patience may well be taxed for wise expedients in this line of endeavor.

Three are too many.

Sometimes a rough scholar is best reached for good by a teacher's unexpected visit to him in his place of week-day employment. Finding him in his work-shop, or at his livery stable, or in his factory,

Unlooked-for visits.

or on his farm, or at his other place of service, his teacher can approach him on the level where the scholar feels at his manliest. A teacher should always, in such a case, have and show respect for the scholar within that scholar's sphere of life, as well as have and show sympathy with him in all that he has to do or to bear. It is never well to let a scholar think that his teacher has come to him, on such an occasion, to tutor him as a scholar. Teacher and scholar must meet, at such a time, on the plane of a common humanity, where each gives respect to the other, and each has the other's confidence. It may be well for the teacher to ask the scholar about his special work, and to show an interest in the scholar's explanations of his work. There is an added gain if the scholar is enabled to show that there is something about which he knows more than his teacher, and that his teacher is glad to obtain information at that point accordingly. *Then* is a favorable moment for the teacher to speak an influential word, in favor of the scholar's well-doing and right-bearing in the Sunday-school class. Laying his hand on the scholar's shoulder, or putting out his hand to him heartily, in parting, the teacher might pleasantly say: "I am glad to have learned so much about my scholar's work in his week-day life; and now I hope that I can help him to learn something about that which interests me more than all else, when I see him at our Sunday home." Or, again: "You cer-

On the scholar's ground.

tainly are doing a good work here. I hope you will do as good work of another sort when we are together in our Sunday-school class." A teacher has a new hold on a scholar with whom he has had one such interview as that. The two persons are in another relation to each other, when they meet in Sunday-school after a conversation of that sort. There is a long stride made toward managing a scholar who has been reached by such a process.

A new hold.

Occasionally, a chance meeting of a scholar on the street, or by the wayside, gives a better opportunity for an influential personal word, than any which could come of the teacher's deliberate seeking. The very naturalness of the meeting gives the teacher an advantage. I once had a scholar who gave me no little trouble in his managing. He always behaved badly in Sunday-school; and I found it not an easy matter to get at him all by himself. But one week-day evening I came upon him unexpectedly, in a side street, at a distance from his usual haunts. I stopped at once, and greeted him cordially. Then I asked him a simple question about the neighborhood we were in. Gradually I drew him along in conversation, until he was talking freely with me about himself and his wishes and his plans; talking with me there alone in the shadow of the evening, as he had never talked with me before. As he said a manly thing about his wish to get ahead in the world, I laid my hand on his shoulder, in tenderness, and said

A wayside meeting.

earnestly: "I'm glad to hear you say that. And that shows me that you are altogether too much of a man to act as you have acted down in our Sunday-school." It was the first word that had been said about the Sunday-school, and it came upon him unexpectedly; but it was all the more effective for its surprise. Instantly he responded in frankness, saying that he knew that that was so. Then he went on to tell me, that he had intentionally been a disturber of the school; for he always wanted "to do one thing or the other," and was determined "to go the whole figure" in what he did do. Another high-spirited steed had submitted to bit and bridle, and that breaking-in never needed to be done over again.

One or the other.

Professor Wilkinson, in telling of the wise counsel given to a perplexed teacher, concerning certain troublesome scholars, has made some very good suggestions for the managing of two boys described by this teacher; one of whom annoyed her through his over-brightness, and his constant readiness to answer her every question in advance of his classmates; while the other "had a humor of answering widely and wisely," so as to raise a laugh in the class. As to the first-named scholar he said: "'Go and see the bright boy at his home, and come to an understanding with him,' advised the friend in counsel. 'Tell him you are glad to have him know his lesson so well, and be so ready to answer. But say, "Now, Frank, let us make an arrangement together, you

Troublesome boys.

and me. You have noticed,—haven't you?—that the other boys let you do all the answering. Well, that is because you answer so quickly. I am glad you can do so; but now let us have little plan, you and me, that the other boys shall know nothing about. It shall be a kind of secret between us two. This is it: I will give you a sign when I want you to answer. No one shall know the sign but just you and me. It will be a mystery to the rest of the boys, and you must take great care not to let them get the least whisper of it. I will ask a question, and you watch my hand. I will keep my hand out flat, like this, as long as I want you to wait, and not answer, for the sake of giving the other boys a chance. But when you have waited long enough, and I want you to speak out, then I will turn over my hand with my thumb uppermost, so. The moment I do that, answer, as quick as ever you can. It will surprise the boys; but we must keep the plan entirely to ourselves." 'My impression is,' said the wise counsellor, 'that Frank will be so much pleased with this mysterious plan as to give you no further trouble.'"

As easy as turning the hand.

"'As to the other case,' the counsellor continued, 'the boy that thinks it witty to answer away from the point—I have this suggestion to make. [Here I must explain that the counsellor was himself the teacher of an adult Bible-class in the same Sunday-school.] Speak to the superintendent about the matter beforehand, and he agreeing, when that boy

makes trouble again, let the superintendent come, and, with his pleasantest smile, say, "Which one of these little fellows is it, Miss Ogilvie?" You will point out William, and he will kindly take William by the hand, and leading him to my class, as if it were the greatest favor done him in the world, seat him by my side, to spend the rest of the hour in our grown-up and cheerful, but staid, company. You shall not accuse him to the superintendent, and the superintendent shall not accuse him to me, and we will neither of us lecture him at all, but simply, with all courtesy, and almost absent-mindedly, as it were, take possession of him for you. I think I can warrant that William, rather than run the risk of such polite attention a second time from us pleasant gentlemen, will conduct himself better.'"

In the Bible-class.

These are, of course, only a few ways among many. They are simply illustrative in their line. They are not to be taken as working patterns for other teachers; but they may prove suggestive of other and better ways, in the several spheres of ingenious teachers. It may be said, in passing, that it is often the case that unruly and troublesome *boys* are easier managed by a woman teacher, young or old; while *girls* of a similar stamp are easier managed by a man. In the one case, the gentler nature of the boys is drawn out by the woman's tenderness and grace of manner. In the other case, the higher nature of the girls is evoked by the bearing of one

Boys or girls.

who at once commands their respect. And this is a point not unworthy of attention in plans for the managing of scholars who are in special need of managing.

Although there is a decided gain in reaching one's scholars individually, in order to their successful managing in the class, yet it should not be forgotten that a class in the Sunday-school, like a class in the week-day school, is a class-unit, instead of a mere collection of boys or girls; and that it is to be managed as a class while its members are gathered in the class. Professor Quick, of England, has given emphasis to this truth. Referring to class teaching in week-day schools, he says: "A class is not simply a collection of individuals. In arithmetic, a score is simply twenty units, but a class of a score is not simply twenty boys or twenty girls. It is an entity in itself, and it thinks things and does things that every individual by himself would shrink from thinking and doing. . . . This corporate existence, and the subtle influences of what we call public opinion,—the feeling of the whole body, that is, not the private opinion of the individuals who compose it,—exert an immense force, both on the teachers and on the taught. . . . As it has been said, you can no more understand a boy if you disconnect him from his form-fellows [his class-fellows] than you can understand a bee if you do not think of the hive. . . . This influence of the whole body on

A class is a unit.

the individual members was clearly perceived by Froebel; and he uses it as one of the main forces in the Kindergarten."

This treatment of the class as a class has been already referred to in the illustrations of the disorderly class brought under loving control by a visit to the teacher's house, and again of the class induced to accept a substitute teacher, by the superintendent's appeal to its class-love for its absent teacher. Its power is evidenced in the teacher's ability to control and sway his scholars whenever they are before him as a class. This power is possessed in very different measure by different persons. "It is a curious gift," says Archdeacon Farrar. "You cannot by any means always predict who would, or who would not, be likely to possess it. I have known some teachers, very great and very eminent men, who were wholly without it." And he instances his own "dear friend and teacher, Frederic Denison Maurice," as one who sadly lacked this power; although "you could not meet a truer man, or look on a nobler face." He adds encouragingly, that while "the *special* gift of disciplinary power—such a gift as that possessed by Pestalozzi, who once reduced to order a turbulent throng of boys by simply lifting his finger—is very rare; the total absence of it is also very rare;" moreover, "it is a sort of knack which may be acquired."

The gift of control.

In view of the importance of managing a class as a class, and of the different measures of ability in

this line, among teachers, it is essential to a teacher's success that he should not have a larger number of scholars in his class than he can manage as a class. Beginning with a smaller number he may, indeed, make such progress as will justify his enlarging his class; but it should never be enlarged beyond his managing ability. Professor Hart has stated the truth on this point concisely: "Class-teaching consists in making a unit of all the scholars, no matter how many, who are under one teacher. The ability of teachers differs in this. One teacher can make a unit of twenty, another of ten, another of five, another of three, while some . . . . can teach but one, or at the most but two at a time. . . . A teacher is overloaded the moment he has a single scholar more than he can keep fully occupied. Every teacher should ascertain, or the superintendent should ascertain for him, exactly how many he can thus weld into one, and every scholar added to the class after it has reached that limit should be considered as so much material wasted."

How many scholars for a class.

In all his efforts at managing his scholars, a teacher ought not to feel that he is to work alone. There are helpers for him at every point. Not only are all teachers to be "laborers together with God," with the privilege of being assured that God is with them in all their trials and needs; but they are to count themselves also workers together with their pastor, with their superintendent, and with each

A teacher's helpers.

other, assured of help, as well as sympathy, from pastor, from superintendent, and from fellow-teachers, if they will only seek it specifically and intelligently. Moreover, there are other available helpers to a teacher in class-managing; and first among these come the good scholars of the teacher's class.

How a scholar can help.

A good scholar is one of the best of helpers in a Sunday-school class. A scholar who is punctual and well behaved, who is studious and attentive and manifestly of a loving spirit, is a living illustration of his teacher's teachings, and thus is an instructive example before the other scholars in the class. Not all teachers are prompt enough to realize this truth, nor ready enough to recognize the help which comes in this way. Many a good scholar is entitled not only to his teacher's recognition, but to his teacher's hearty thanks for his well-doing, and for the service thereby rendered to those whom the teacher desires to benefit. And when a scholar is entitled to such recognition and thanks, the teacher fails in duty if he withholds them from him. Dr. Thomas Arnold, a prince of teachers, gave prominence to the help rendered him, in his school, by good scholars. Referring to one such scholar, he called him, "a blessing to that school," and to that scholar's parents he wrote: "Your son has done good to the school to an extent that cannot be calculated." Many a teacher in the Sunday-school has found the gain of com-

A teacher's duty of acknowledging help.

mending a scholar for his spirit and conduct, and of asking his aid in bringing other scholars of the class to a higher standard than that to which they have thus far attained.

Yet another source of help to the teacher, is to be found in the scholars' homes. A mother's or a father's help is not to be slighted in the managing, or in the teaching, of a child in the Sunday-school. If that help be freely proffered to the teacher, in his work for his scholars, he should accept it gratefully. If it is not forthcoming without his request for it, he ought to seek it persistently. No teacher who finds a difficulty in managing his class, has yet done his best to secure a wise control of his scholars, if he has failed to seek the co-operation of the parents of these scholars in his endeavors in their behalf. There are very few parents who would not gratefully receive the courteous visits of their children's Sunday-school teachers. More parents than the teachers commonly suppose, would welcome timely and judicious suggestions as to the way in which they could co-work with those teachers. There is no good in complaining that the scholars do not study their Sunday-school lessons at home, or behave as they should in the Sunday-school class. There may be a great deal of good in going frankly to the parents, to ask if they will not kindly see that their children study their lessons, and that they go to the Sunday-school with a purpose of good behavior there. And all this

Home-help for the teacher.

can be done without any complaining on the teacher's part against the conduct of the scholars. Teachers and parents ought to have an understanding on this subject. Some of them do so. If you have trouble in managing your scholars, you ought to be of the number of those who seek and obtain home-help in the scholars' managing. It may be that you could do more for your scholars by one hour's judicious work with the parents, than by a month's work with the scholars without any help from the parents. You ought to have the parents with you as "fellow-helpers to the truth." You ought to seek their co-operation persistently and in faith. It is your duty to want it, to go for it, to secure it. According to your desires and your faith—as shown in your wise and persistent work in this direction—so it shall be unto you.

Seeking the parents' aid.

As it is in the matter of personal behavior in the class, so it may be in any other line of your effort in behalf of your scholars. In punctuality of attendance, in reverence of spirit, in studiousness, in giving into the Lord's treasury, in loving others and in doing for them, your scholars may be trained as well as managed. By taking up one point at a time, and pressing it patiently and faithfully with your scholars, you may raise the standard of your scholars' being and doing at *that* point; and so you may "press on unto perfection"—go forward unto full growth, or completeness—with all in your class. Indeed, the term "managing," as applied to your

As in one point, so in all.

work in behalf of your scholars, must not be limited to the idea of controlling them in their behavior. It should be made to include all that goes to the forming and finishing of the scholar's character; for *that* should be the scope of your desires, of your endeavors, of your prayers, and of your faith. And such a work is not easily nor quickly compassed. It is a tireless, and, in a sense, an endless task; for the work of character-finishing is a work which is never finished.

A tireless task.

At this point, also, an illustration may be in order. In the Capitol at Washington, are two sets of massive metal doors, with bronze panels; the one set representing scenes in the life of Columbus, the other representing scenes in the life of Washington. The panels of the last-named set were cast in the bronze-foundry at Chicopee, Massachusetts, from the original designs by the sculptor Crawford. When they came from the foundry-moulds, those panels showed little of grace or elegance of design, and nothing of the finish which they now display. Their surfaces were rough, their edges were ragged, and adhering fragments of clay still concealed or disfigured their artistic plan. Then commenced the work of conforming the panels to the original models. Day after day, skilled workmen sat over those bronze-reliefs, cleansing their surfaces, trimming their edges, filling in a porous cavity here, cutting off a projecting bit of metal there, touching carefully the

The bronze doors.

lines of figure after figure, and polishing diligently what might have seemed, to the careless eye, already shaped properly. The pattern was before the worker. He watched that closely, and sought to bring the outlines and surface of each figure on the metal plate he handled, to the standard of the great designer. Visiting the bronze-foundry at that time, I stood for a while near a careful worker on these panels, and saw how faithfully he toiled; how, again and again, he went back to touch once more a line or a point at which he had labored before; how he smoothed and burnished each separate portion repeatedly, and seemed never to count any part perfect. At length I said to him in surprise· "I shouldn't think you would know when you were through with this work. You seem always to have something more to do on it." "We never are through with it, so long as they will let us work on it," was his reply. "There is always something more to be done to advantage. Such work as this is never perfect. So we keep at it until they take the panels away. Then, of course, we must stop."

Over and over again.

Work on character, like work on bronze figures, is never finished in this life. There is always something more to be done to advantage, even for a soul newly created in God's image, so long as God permits the worker to continue at his work. The teacher takes the rough and incomplete scholar, with all the defilements of his native earth, and all the

Always something more.

imperfections of his lower humanity, still upon him; and having the divine Author's pattern before him, he commences his work of conforming the features of his charge to that. One word of counsel is given at this point; one of rebuke at that. Now, a fault is to be corrected; then, a right action must receive commendation. What was touched yesterday needs re-touching to-day. Teaching and influencing, shaping and polishing, must go on in all their various processes, over and over again. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little," in the hope of bringing each scholar under treatment, into the faith and into "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." But that hope is not to have its highest or its final fulfillment while the day of toil lasts, or before "the night cometh, when no man can work."

The end is not yet.

"Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays the wages,
'Good and faithful one, well done!'"

IV.

REACHING SCHOLARS WHEN ABSENT.

Danger of Losing the Absent; Causes of Absence; Gain of Work for the Absent; The Apostle John and the Robber; Calling Back the Truant; Writing Letters to the Absent; Gain through Letter-Writing.

So long as a scholar is regular in his attendance upon a Sunday-school, so long as he is punctually in his place in his class, week by week, he can be reasonably sure of attention from his teacher. There are few scholars who are openly neglected while they are face to face with their teachers. But when a scholar absents himself from his class and his school, then he is in danger of neglect from his teacher, if not indeed in danger of his teacher's forgetfulness. "Out of sight, out of mind," is an adage that has its too common application to the Sunday-school scholar, as well as to those in every other sphere of life.

A lost multitude.

As a matter of fact, it is probable that more than one-half of all the scholars who are brought under the oversight of teachers in our Sunday-schools, in city and in country, the whole world over, are lost

PART II. The Teacher's Other Work.
SECTION IV. Reaching Scholars when Absent.

to the Sunday-school by the neglect of their teachers to follow them up when first they absent themselves from the Sunday-school, or to keep a hold on them by correspondence when the teacher himself is away on vacation. And, again, as a practical matter, it is probably true, that wise and loving efforts to reach scholars who absent themselves from the Sunday-school, or from whom, while at the Sunday-school, the teacher has absented himself, have a power for good beyond the best efforts which are made to reach those same scholars while they and their teachers are together with never an interval of separation—on Sundays.

A multitude rescued.

If, when a scholar absents himself from the Sunday-school, no notice is taken of his absence, he naturally comes to have the feeling that the tie which bound him to his teacher is not a very strong one. On the other hand, his teacher quickly, or, at all events, surely, loses an interest in behalf of a scholar who neither is present in the class to be seen and dealt with there, nor is kept in mind, while away from sight, by special efforts to reach him lovingly. Most teachers would be surprised, if they had kept a close record of all the scholars who have been in their class, say, within the past five years, and could look back over it to ascertain how large a proportion of the entire members had dropped out, one at a time, and not been followed up to be brought back to the class, or to be assured of their teacher's con-

Dangers of absence.

tinued interest in their welfare. Yet again, those teachers who have kept such a record, and have meantime been faithful in following up their scholars by personal visits or by letters, would probably be equally surprised, on looking back over that record, to see how many of their scholars were really won to a new interest in the school, and to new love for their teacher, by the teacher's work in their behalf when the scholar or the teacher was away from the school.

There is always some *cause* for a scholar's absenting himself from his Sunday-school, even though there is not always a *reason* for his so doing. It may be that it is some outside temptation, which just then draws him away from the place where otherwise he would be glad to be on a Sunday. A teacher's visit to him in the week following, or even a teacher's kindly note to him, may be the means of drawing him back again from the line of life which but for this would be followed to his lasting injury. It may be only his listlessness, his lack of interest in class or teacher, which has kept him away. The unexpected show of loving interest in him personally, by the visit or the note of his teacher, may rouse him to a grateful recognition of the fact that a place in that class and under that teacher means a great deal more than he had hitherto supposed. It may be that his own sickness, or that sickness or sorrow in his home-circle, is the cause of his deten-

A cause, if not a reason.

tion from the school. If his teacher comes to him at such a time, and evidences sympathy with him in his illness or in his trial, a new hold is gained on his confidence and affections; while his teacher's absence at such a time may be construed by him into a lack of interest in him personally, and will be, at the best, a lost opportunity to the teacher. Whatever may be the cause of the scholar's absence, the absence itself makes, as it were, a crisis in the scholar's career as a scholar—a crisis which cannot be neglected by the teacher without a risk to both scholar and teacher.

A crisis.

Work for a scholar in a scholar's absence, gives a new power to the teacher, not only a new power over the scholar, but a new power to the teacher in the teacher's sphere of knowledge, of influence, and of affection. A teacher knows more of a scholar whom he has followed up during his absence from the class, and he is pretty sure to gain an added knowledge of wise methods in behalf of that scholar, and of other scholars similarly circumstanced, by his seeing that scholar, and his doing for him, in this emergency. A teacher is himself more of a man for all his wise and loving doing for another; and a teacher is sure to love more dearly, and to be more dearly loved by, a scholar in whose behalf he has exerted himself, and has been privileged to do efficient service. A scholar's absence from his class, opens up, in fact, a wide sphere of possibilities of good to both scholar and

Gaining knowledge and love.

teacher; and no teacher can fairly fill his place without recognizing and occupying this sphere of hopeful endeavor.

It is more than a legend of the Beloved Apostle which tells of his following up an absent and wayward scholar, to his final rescue. Clement gives it as "a story which is not a story, but a veritable account that has been handed down and carefully kept in memory;" and Neander says that the narrative "gives altogether the impression of actual truth lying at its basis." A young scholar of John, in the vicinity of Ephesus, was loved and influenced and taught by the Apostle, until he seemed safe within the fold of the Christian Church. During John's absence from that region, the young convert was led astray, and finally became the captain of a band of robbers in the neighboring mountains. When the Apostle returned to that region and learned of this, nothing could keep him from seeking his former scholar in the hope of his rescue. He hastened into the mountains, and permitted himself to be taken a prisoner, that he might come face to face with the man he sought. The sight of his old teacher brought up a flood of recollections which overpowered the robber chieftain, and he turned away to fly from the face of John. But John pursued him, calling after him in love, and urging him to come back and be forgiven. The teacher's loving persistency triumphed, and the recreant scholar was saved.

Seeking the lost.

I know a Sunday-school where the teachers really gained their hold on their scholars by following them up in their absence, rather than by giving them attention when they came voluntarily to the school. In that school, the teachers took it for granted, from the start, that the scholars were not attached to the Sunday-school, and that they could not be expected to come there the second time merely because they had come there once. On Sunday noon, the teachers were accustomed to go down into the neighborhood of that school and look up their scholars—who would otherwise not be in attendance. Along the river banks, in the close courts or in the open lots, around the doors of the low grog-shops, and in their various other haunts, those scholars were sought out by their teachers, and won by loving invitations to the Sunday-school room. And what was done for those scholars while they were thoughtlessly or determinedly absenting themselves from the Sunday-school, really did more to attach them to that school, and to their teachers in it, than all that was done for them when they had found their way to it unsought.

Hunting up one's scholars.

A teacher in another Sunday-school with which I was familiar, was accustomed to invite his scholars to visit him at his house on Christmas morning, when he always had a little gift, with a loving word, for each. On two occasions he won back a truant scholar, who seemed already lost to that class, by sending him a special message of invitation to come

A Christmas gathering.

with the other boys to his house on the approaching Christmas. This recognition, by the teacher, of the scholar's connection with the class, even while he was persistently absenting himself from it, seemed to touch the scholar's heart; and, in each case, the scholar came back not only on the Christmas morning, but on the Sundays which followed that Christmas; and this was the most natural thing in the world for a scholar with a human heart to do.

The truant won.

But, apart from what might be called the absences of truancy, or again the providential absences of sickness or bereavement, there are the vacation-absences—absences through the vacation of either scholar or teacher—which are liable to separate teacher and scholars in almost any Sunday-school class. These absences, also, are both critical and crucial. When a scholar, for example, who has been faithful in Sunday-school attendance, and in Sunday-school study, goes away from his home for a season, and is, in consequence, absent from his Sunday-school for the time being, the question arises: Will this absence sunder, or weaken, the tie that has bound teacher and scholar together in the Sunday-school; or, will it, as it may, give the teacher a fresh and firmer hold on the scholar, and bring the scholar under a new and stronger influence for good, through the teacher's wise improvement of this added opportunity of reaching and influencing his scholar? And as it is in the case of a

Critical and crucial.

scholar's vacation-absence, so, in a measure, it is in the case of a teacher's vacation. In each case, the enforced separation of scholar and teacher makes the scholar peculiarly susceptible, for a time, at least, to tender recollections of a kindly teacher's ways and words; and if, during that period, the teacher comes in upon the scholar's mind afresh with a loving letter of remembrance and of good wishes, the ties which have been strained and tested by the separation, are entwisted and strengthened so as to hold and bind more securely than before.

A tie strengthened.

The Sunday-school teacher who has never written a letter to one of his scholars has failed to use one of the most powerful agencies in impressing and instructing the young mind—the mind either young or old. Every boy and every girl likes to receive a letter of friendship. Who, indeed, does not? What had more power over the soldier's heart, North or South, in the days of our civil war, than the home mail? Artists have sought in paintings of cabin-life among the pioneer miners of California and Australia, to show how a letter from home tends to soften and subdue the roughest of the race; and any man who has had much to do with his fellows away from home, knows that there is never a time when the hardest heart seems more open and impressible, than when letters from absent dear ones have just broken in on the hard realities of the life away from home. As it is with the roughest, so it is with those

Letters from home.

of tender heart; a loving voice through the mail is always sure of a welcome hearing.

The receipt of a letter by mail is quite an event in the experience of most young people. A thoughtless boy or girl will often read carefully what a teacher has written to him or her personally, when that same teacher's spoken words would pass unheeded. Words of affectionate interest in a scholar have a new power when read from a letter. "I never realized how much interest you had in me," said one who was addressed in this way, "until I saw it expressed in black and white." Many a teacher who thinks that a certain scholar of his class is not to be reached by his best efforts, would be surprised at the effect of a single loving letter containing wisely considered counsel to that wayward or frivolous scholar. A particular request made of a scholar in writing has far more force than one made orally. If a teacher wants more punctual attendance, more of quiet and attention in the class, more of home study, on a scholar's part, he will at times do well to ask for it in a letter. If he would impress a special truth or text on that scholar's mind, he can often best do so through writing. A truth stated clearly in a letter comes home with freshness and power to one who reads the letter as his own. A text written in a letter, with a request for its memorizing, is sometimes thus fastened for a lifetime. I know a mother of a family who treasures still in her mind and heart, as

In black and white.

Writing the text.

PART II. The Teacher's Other Work.
SECTION IV. Reaching Scholars when Absent.

an ever-present truth, the simple and impressive text, "The eyes of the Lord are in every place, beholding the evil and the good," because when she was a little child her father printed out that text in a letter to her while he was away from home, asking her to fasten it in her memory. She learned it then as her text from her papa, and to this day she calls it "Papa's text;" and no other text learned in any other way has so aided as that to keep ever before her mind the truth that she is always under the watchful eye of God. Nor is that mother peculiar in thus holding ever fresh the memory of a letter from an absent instructor.

"Papa's text."

For a series of years, a good teacher in New York City was in the habit of writing a letter each week, during her summer vacation, to the scholars of her class in a mission-school, and they were in the habit of calling at her house to receive that letter, on Saturday afternoon, from some member of her family. It was to those scholars next best to being in Sunday-school, to get that weekly letter from their teacher, and her hold on them was certainly not lessened during her vacation-absence from them. A teacher in Philadelphia, who thought her class of trifling girls quite beyond her control, was surprised, on opening a correspondence with them, during their and her temporary separation, to find how warm were their hearts towards her, and how deeply they had thought on her teachings. She actually gained a new understand-

The weekly letter.

A new insight.

ing of them, and hence a new fitness for her work with them, through this correspondence, which was the result of an enforced absence. In that case, as in many another, teacher and scholars were brought closer together through being apart for a while. It may be recalled, just here, that it is a historic fact that in the days of the Roman Empire, a newly married couple deliberately parted from each other for a season, in order to gain that better understanding and that higher appreciation of each other which, it was claimed, could come only through correspondence by letter. Even if teachers and scholars do not act upon this suggestion to the extent of absenting themselves from each other in order to get nearer together, every teacher can wisely improve an enforced absence by gaining a new view of his scholars, and a new hold on them, also, by means of a loving correspondence during that absence.

Nearer while separated.

In many cases a permanent absence of the teacher or the scholar from his class, is made to bring good results through the continued correspondence of the teacher with his former scholar or scholars. Thomas Arnold never lost his interest in one of his old scholars; and in all his busy life he found time to write to many of them, even long after they had left his school. There are Sunday-school teachers who still correspond faithfully with their scholars of long ago. And many a mature Christian can testify of the spiritual gain to himself which was a

Dr. Arnold's way.

result of letters from his Sunday-school teacher years after he had left her class—without any seeming benefit from her teachings or her influence. Within my knowledge, a class of girls in a New England Sunday-school were accustomed for a long time to look forward with as much interest to the reading of a weekly letter coming to them from a former teacher, as to almost any Sunday-school exercise; and they treasured permanently the letters thus received, each scholar in turn taking one of the letters to be kept and to be re-read again and again. One Sunday-school teacher whom I knew,—and there may have been many like her in this,—kept her hold, during all the years of our civil war, on her widely scattered scholars who were Union soldiers, by her faithful and untiring correspondence with them each and all; and the grateful replies to her letters were, before the close of the war, to be numbered by the hundred. There was no influence from home or camp which did more for the spiritual welfare of those young men, than the influence of that Sunday-school teacher's correspondence.

The army mail.

There is a power for good in Sunday-school correspondence which many have not yet realized. If you are away temporarily from your scholars, write to them. If they are absent for a season from your class, write to them. If they have permanently left the school, write to them. If you have left them for a new field of labor, write to them. If you are still

When to write.

near them, write to them. If you love them, write and tell them so. If you want them to love your Saviour, write to them of your desire. If they are your fellow-disciples, and you would cheer and instruct them in the Christian life, write to them accordingly.

If your scholars are with you face to face, feel that now is the most hopeful time for your endeavors in their behalf. If your scholars are absent from you, or you are absent from your scholars, in the providence of God, feel that now is the time for your still more hopeful endeavors for their good, in another way than is possible while you are with them face to face. Whether your scholars are present or absent, now is the accepted time for you to be a means of good to them. You are blameworthy if you fail to improve that time according to its peculiar opportunities and possibilities.

Present, or absent.

V.

HELPING SCHOLARS TO CHRISTIAN DECISION.

The End and Aim of Sunday-school Work; Confounding Conversion with Regeneration; Urging the Wrong Child; Mistaking the Spiritual State of Others; Seeking to Learn a Scholar's Needs; Helping a Scholar to the Right Stand.

IN all that is done by the Sunday-school teacher for the scholars of his class, whether it be in the line of instruction or of influence, whether it be in the class or outside of it, with the scholars present or with the scholars absent, the great end and aim of the teacher's work ought never to be lost sight of; on the contrary, all that is done, or that is attempted, should be in the direction of that end and aim, and with a desire to their attaining. It would be a pity, indeed, if everything else were attended to by a teacher except the one thing of things which deserved that teacher's first and chiefest attention. And now what may fairly be counted the end and aim of Sunday-school effort?

The end and aim.

The Sunday-school teacher comes to his scholars as a representative of Christ. The end and the

aim of the representative ought, surely, to be the same as the end and the aim of Him whom he represents. "To this end Christ died and lived again, that he might be Lord of both the dead and the living." To this end the Sunday-school teacher comes from Christ to the scholars, that they may be fully submissive to him who would be Lord of both the dead and the living, and that they may be conformed to his image, through faith. The Beloved Disciple declares his aim, as a representative of Christ, in all that he has shown of the words and works of his Master,—and that aim should be the aim of every loved and loving disciple of Christ in all that he shows of those words and works. "These are written," says John, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name." The bringing of the scholars into the faith and the likeness of Jesus, is the only proper end and aim of the Sunday-school teacher's endeavors.

John's aim.

It is sometimes said, it is in fact very often said, that the scholars' "conversion" is the great end and aim of all Sunday-school effort; but that is more than an imperfect way of stating the truth: it is a vague and, moreover, an erroneous method of statement. In the first place, as this phrase is commonly employed, the error is made of confounding "conversion" with "regeneration." The primary meaning of conversion is the new turning, the voluntary

Conversion not the end.

turning, of one's mind to a truth which that person has before rejected or ignored. Regeneration is a new birth. Conversion may be the direct work of man. One man may convert another by influencing his reason and convictions; or, again, a man may convert himself, by turning to the truth, without another's aid. Regeneration is peculiarly of God. Only the Holy Spirit can breathe new life into a dead soul. A man may be often converted from one truth to another—or, rather, from one error after another to the truth which the error opposes. He may be converted to one truth, and not to another. Regeneration is once for all. It is a complete transformation. A devout Christian may be converted to a new view of truth. Many a Christian is thus converted year after year to successive doctrines, the truth of which he before failed to realize. But a person who is regenerate cannot be regenerated over and over again.

Conversion is not regeneration.

In consequence of this so common confusion of terms, many a teacher is more anxious to learn if a scholar has been converted, than to learn if that scholar believes on the Lord Jesus Christ as his Saviour. And if on an examination a scholar gives satisfactory evidence that at a certain time he was converted, *that*, in the opinion of many an examiner, settles the case for him. It is an "end of work" in his behalf. It matters little what he seems to think of Christ. His conversion being sound, he is saved

Christ or conversion?

—saved by conversion, rather than by Christ. So conversion comes to stand in such a case, not only for regeneration, but for salvation—even for Christ himself. Christ is lost sight of, overshadowed, through the undue prominence given to the fact of conversion.

This is not an overstatement of the error in question. On every side are evidences of the mistake and its consequences. Members of many a Sunday-school who might be desirous of being received into full church-membership, would be inquired of, not so much on the point whether they now love and trust the Lord Jesus, as on the point, when they were converted—or, as the questioner, perhaps, would put it, when they were born anew; not so much concerning the evidence which their present course furnishes of their fidelity to their divine Master, as concerning the evidence they can supply that their conversion was a sound and a thorough one. In this way many young disciples are taught to look within at themselves, rather than outward and upward at their Saviour. And gradually, in many cases, the pre-eminent question with them comes to be—not, "Is my Saviour to be trusted?" but—"Was my conversion unmistakable?" If they have conscious peace, it rests on the fact of their conversion, rather than on their Saviour's promises. If, on the other hand, they are in doubt, it is because they fear there was some flaw

Looking in the wrong direction.

in their conversion, not because they are unwilling to accept of freely proffered salvation in Christ.

Because of this wrong way of looking at and of talking about the fact of conversion, there are very many Christian children in our Sunday-schools who are kept back from an open confession of their faith in Jesus by their uncertainty concerning the time or manner of their conversion. And many even of those in our Christian congregations who have gone out from the Sunday-school under the influence of this error are, in consequence of it, living without the advantages of full church-membership, when they ought to be in the enjoyment of them. They have a trembling faith in Jesus, and they strive humbly to keep his commandments; but they have no assurance of their own conversion. Conversion seems to be counted the great thing, while they have nothing better than faith in Christ to cling to; so they are living without a well-defined hope of salvation. They indeed, "shall be saved, yet so as by fire."

Saved as by fire.

The doctrine of a new birth was never given prominence in any apostolic appeal to the unconverted. Our Lord did not preach it to the common people. His only mention of it was made in a talk by night with a theological professor on the philosophy of salvation. It has been sadly perverted by being thrust in the face of young children, or of older unrepentant sinners, as if it were something which limited their personal duty or barred their

Our Lord's way.

privileges. It has been made a barrier and a stumbling-block to those who would enter the service of Christ. Conversion has been given a place in the plan of salvation which only Christ should occupy. And the eyes of loving little ones, or of longing penitents, have been directed away from the living Saviour to a single fact in God's process of redemption.

What if a teacher in a week-day school, starting out with the assumption that every child must learn to read as preliminary to all other learning, should begin and end his teaching-work day after day with talks on the importance of being able to read, and with earnest appeals to his scholars to secure that knowledge without farther delay. Would this be better than waste, if all his scholars had learned to read before they came to his school? Calls to enlist, in war time, are an all-important preparation for active campaigning against the enemy; and he who would be a good soldier must first decide to serve under the government which asks for defenders. But how much worse than folly it would be for an old army officer to take a squad of new recruits and spend all his time urging them to enlist! They have enlisted. Their need now is uniform and rations and instruction and drilling. His duty is to assign them to service, and to show them how to do it. If he fails in this, he not only deprives the government of what they might do for it, but he stands

A call out of time.

in the way of their soldierly growth and efficiency. So it is with teachers who are urging Christian children to become Christians; who tearfully plead with little ones to accept salvation to-day, when they really accepted it yesterday, or a year since, or five years ago, or more; perhaps before they can remember.

It is a very easy thing to be mistaken about the religious status and the spiritual condition of those about us, even those in whom we have a very deep interest. The prophet Elijah thought he knew all about the people of Israel. He was thoroughly religious himself; and he saw so much of godlessness on every side of him, that he concluded he was all alone in the kingdom in his devotion to Israel's God. But God assured him that he was wofully mistaken, and that at that very time there were thousands of the Israelites who were true-hearted in their fidelity to Jehovah. The apostle Peter thought he understood all the limits which included God's people; but a heavenly vision informed him that there were many persons accepted of God who were not commonly recognized as within those limits. And the Sunday-school teachers of to-day ought to understand that it is by no means safe to say that because a child has not yet "joined the church," or professed "conversion," he is therefore not a Christian. There are children of faith-filled parents who have been consecrated to Christ in faith-filled prayer from their birth, and who have been taught from their earliest knowl-

Mistaken about others.

edge to love and trust Jesus with all their hearts. They were never so actively in the service of Satan that they had any conscious struggle in leaving that service. Through the influencing power of the Holy Ghost they were brought into the hearty service of Christ before they had ever made a positive campaign against his cause. They cannot tell precisely when they were regenerated. They have no "experiences" of conversion to relate. And they have not supposed themselves yet old enough to make a public confession of their faith by an open uniting with the church; perhaps they have never been asked to do this, and are not wanted to do it. But all this makes them no less truly Christians, no less really regenerate children of God, than are their godly parents, or their devoted teachers, or their consecrated pastors. And there are other children less favored than these, who quietly surrendered themselves to Jesus on the first appeal to come to him in faith, and who have since then been living lives of faith and prayer, without either "joining the church" or professing conversion. They are Christians as certainly as were any disciples in the early Church or in the later; and any fair test of discipleship would show on which side of the line they are. Christian children who are not recognized as such, are, doubtless, in our Christian homes and in our Christian Sunday-schools, to the number of thousands and tens of thousands throughout our land to-day; and

Trusting disciples.

it is a sin and a shame to ignore their Christian faith, or to throw discredit on it by intimating to them that they are not at heart the followers of Jesus. If they are lacking in any Christian duty, tell them so. If they ought now to join the church, give them to understand that. But never, never offend them by addressing them as those who do not believe in Jesus. If you do this, you do it at the risk of His displeasure who has said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Offending a little one.

Although a teacher may well be cautious in judging the spiritual condition of his scholars individually, on the imperfect knowledge which is his at the best, he has a right, and it is his duty, to seek to learn the truth concerning each scholar's position with reference to the truth of truths, and to aid in bringing to the act of Christian decision those of his scholars who have not yet taken that important step. It is needful that every teacher know enough about the state of his scholars to understand whether or not they may be fairly counted as disciples of Jesus; whether, indeed, they are to be addressed as impenitent and unforgiven sinners, or as young Christians. To ascertain the truth on this point in any particular case requires delicacy and discernment on the teacher's part. He must know

Testing a scholar's position.

the scholar's home surroundings and teaching. He must study to know the scholar himself through and through. And in all his questioning and observing he must ask and expect that wisdom which God is ready to bestow upon his representatives, to enable them to decide such a question wisely. Does the scholar realize that he is a sinner; that he needs a Saviour; that Jesus is the only Saviour—the Saviour of all who trust themselves to him in conscious need and in clinging faith? Does he trust Jesus as his Saviour? Is he evidencing his faith by his works—his belief by his daily conduct? The answers to these inquiries will give a great deal better evidence on the point in question than any recital of a religious "experience" on such a child's part could supply. It is far more important to you to find out whether or not that child is in Christ, than to find out the story of his conversion. Even if the date of his new birth cannot be fixed, for an entry in your class record, or on your home diary, so long as he gives full signs that he is alive in Christ, you need never doubt that he was newly born into Christ. The proof of a soul's life is better than the proof of a soul's birthday.

Does he trust?

If, indeed, a teacher is convinced that a scholar of his charge is not yet a believing disciple of Jesus, the question recurs to the teacher,—How can I best help this scholar to the step of Christian decision? or, How can I help him to believe in Jesus as his

How to help

Saviour, and to give evidence that his faith is living and potent? To bring a scholar to a prompt decision for the right, the teacher would do well to see the scholar by himself. He cannot commonly talk with him as freely as is desirable, in the class, before others. On this account there is sometimes a gain in a brief inquiry-meeting at the close of the Sunday-school hour, when the teachers can talk individually and familiarly with those scholars who need to be helped to a Christian decision. Some teachers visit the homes of their scholars during the week for the express purpose of being alone with them in conversation and prayer about a decision for Christ. I knew a teacher who had a class of twenty-five scholars. Two of them were already Christian disciples. She visited the others, one by one, in their homes, and within one year the entire twenty-three were led to take the step of Christian decision. And she was only one teacher among many I could name. Other teachers invite their scholars to their homes for a similar purpose. The teacher's judgment as to the better plan in particular cases, is ordinarily a safer guide than any arbitrary rule would prove.

A private interview.

It is certainly not a good plan to stir the emotions of impenitent scholars by any earnest appeals, in the class or from the desk, or in a Sunday-school prayer-meeting, without giving the scholars thus aroused a specific and an immediate opportunity to decide at once for the right. If scholars are moved to strong

Danger in mere feeling.

feeling concerning their spiritual condition and needs, without being called on to take a stand at once on the side of duty, they are injured, rather than helped, through the involved strain upon their feelings. It is most unwise to be always calling on the members of a class, or of a school, to repent, to come to Jesus, and to accept of proffered salvation, without giving to them, at the time of the appeal, an opportunity of showing that they have a sense of need, and that they are ready to give themselves to the loving Saviour's service.

The act of decision.

In fact, a teacher ought to understand whether or not his scholars are Christians. For those who are not Christians he ought to look confidently for that grace from God by which they may be induced to decide for the right. He ought to understand what the step of Christian decision involves in their case, and then to ask and expect and help them to take that step.

The source of aid.

VI.

COUNSELING AND AIDING AT ALL TIMES.

General Duties of a Teacher; The Sunday-school in the Plan of God; The Family, the School, and the Pulpit; Advantages of the School over Family and Pulpit; The Clergyman over All; Helping Scholars in Secular Concerns; Helping into the Ministry; Duties Never Conflict; Guiding a Scholar's Reading; Caring for Christian Scholars; A Lesson from the Looms; The Final Judgment.

ABOVE and beyond all specific and direct endeavors of the Sunday-school teacher to instruct, to influence, to manage, and to guide spiritually, the scholars of his class, there are important general duties, growing out of the relation of teacher and scholars in the Sunday-school, which ought not to be lost sight of by the teacher, and which, by their recognition and performance, tend to round out, and to make permanently effective and complete, the entire work of the teacher in every department of his effort for his scholars' good. To the full understanding of the nature and scope of these duties, it is essential that a Sunday-school teacher should realize the authorization and validity of the Divinely-

Rounding out the work.

sanctioned relation between himself and the scholars who are committed to his charge in the Sunday-school.

If, indeed, a teacher feels that that relation is merely one of convenience, or of happening, and that it is outside of and apart from the Divinely-authorized agencies for the moral and spiritual training of the race, he is likely to give it a minor place, in comparison with what he deems the more important and legitimate instrumentalities for shaping the character and destiny of immortal souls. But if he sees in that relation a linking agency between the Family and the Pulpit, originally approved and directed of God, and if he clearly understands that, as a teacher, he has a distinct sphere of responsibility and action, as legitimate and as definite, after its kind, as is the sphere of parent or of pastor,—at once his work is uplifted into a new and larger prominence, and he is prepared to recognize the various and ever-pressing duties which inevitably grow out of such a relation, and which can neither be slighted nor be evaded with impunity. Hence it becomes a vital matter to gain a clear conception of the underlying basis of the Sunday-school teacher's relation to his scholars, in the plan of God and in the methods of the Christian Church.

A linking agency.

The Sunday-school agency, in its present form and under its present name, is hardly more than a century old; but just so far as it stands for, or is accepted

as, the religious-school, or the Church-school, in any community, or in the policy and methods of any branch of the Church of God, it represents an agency which is more than forty centuries old; an agency which antedates by twenty centuries the Pulpit as a distinct and permanent agency; an agency which is the junior only of the Family, and which has a like stamp of God's approval with both Family and Pulpit, between which it stands in the Divine economy.

Forty centuries old.

In the beginning, God committed to the Family the religious training of the race, and for the first fifteen centuries or more no agency of God shared with the Family the responsibility and the privileges of that exalted mission. Had the Family fully filled its place, had every father and mother been faith-filled and faithful in his or her sphere, there would, perhaps, have been no need of another agency for the right training and the wise instruction of children. But the Family did not prove thus competent, by all parents proving thus faithful; on the contrary, it so far failed as a sufficient agency for its original high purpose, through the sin of the first parents and of those who came after them, that the whole race became corrupt, and—as God himself chooses to put it—God repented that he had made man; and he swept the race from being, save a single godly household to bridge over the chasm of ruin. Beginning again with his plans for man's training.

What the family might have been.

God selected Abraham as the founder of a new people; and in this new beginning God did not shut up man's destiny within the scope of the Family alone; but he approved and established the Church-school as a co-working agency with the Family for the right rearing of the race. Abraham was a teacher before he was a father. He had at least three hundred and eighteen instructed, or catechized, scholars in his household before he had a child of his own. God declared of Abraham that he was a man who would train, not only his children, but his household,—his whole tribe, as that term meant in those patriarchal days,—in the theory and practice of religion. Following out his plans for the reformation and the right training of man, God directed a recognition of the Church-school in its co-work with the Family, and it was just as explicitly commanded by him, under the Mosaic economy, that all parents should bring their children to the gatherings of the people in the Church-school, as it was that those parents should teach their children faithfully in their homes. Moreover, it was distinctly declared that the object of this gathering of the children into the Church-school was in order that the incompleteness of the Family might be supplemented by the teachings of the School; that the "children which have not known anything [through Family religious instruction] may hear and learn [in the Church-school] to fear the Lord." And from that day to this the

Abraham's school.

Moses' school.

Family has never been entitled to claim for itself, in the plan of God, the exclusive responsibility for, or the charge of, the religious instruction and influencing of the children.

In one form or another, the Church-school has had its existence from the days of Moses until its latest and most efficient development in the modern Sunday-school—which is now practically accepted as the approved form of this agency in well-nigh every branch of the Church of God. The Levites were as Sunday-school missionaries, in the days of Jehoshaphat, when, at his command, "they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." So, again, in the days of Josiah and of Nehemiah. The very names of the superintendent and teachers, and the precise order of exercises, of a Church-school, or a Bible-school, or a Sunday-school as it would now be called, four centuries and a half before the days of our Lord, are fully recorded in the eighth chapter of the Book of Nehemiah. The Jewish Rabbins show us that, from the earliest days of the synagogue, the second service of the synagogue was a gathering for Bible study, with teachers and classes clustering for social exercises in the form of free questioning and answering. "Beth-Midrash"—the House of Searching—they called that service in olden time. We call it a Sunday-school. There is every reason for supposing that

Jehoshaphat's school.

Ezra's school.

The synagogue-school.

it was in such a school as this that Jesus was found by his parents, in the temple-courts, when he was twelve years of age, where he was sitting before the teachers "both hearing them and asking them questions," as was the custom with children of his age in that day. The Talmud informs us that there were four hundred and eighty separate synagogues in Jerusalem, in the days of its glory; and the Rabbins' claim is that Jerusalem was destroyed because the schools in conjunction with these synagogues were neglected.

Schools neglected.

The distinctive features of the Church-school, from its inception until now, have been the grouping of teacher and scholars in classes, the social study of the Word of God, and the pursuit of religious knowledge by the method of question and answer. Our Saviour and his disciples pursued the work of "teaching" in this way, as well as of "preaching." The one form of the Great Commission which is accepted as genuine beyond dispute, enjoins it upon Christ's Church to "make scholars" of all who are brought under its control through baptism; and the prominence given to the "catechists" or the questioning teachers, and to the "catechumens" or the questioned and answering scholars, in the early Church, is in accordance with the requirements of the Great Commission. And so it has been, to a greater or lesser degree, from the times of Abraham and Moses to our times. The

School essentials.

Church-school has had a place in the plan of God, and God's people have not ignored that fact in the Divine economy.

In giving to the race the Sunday-school, God did not, by any means, abrogate the Family; nor did he diminish aught of its sphere and power. All the responsibility which before rested on parents for their children rests on them still, together with the added responsibility of bringing their children also under the influence of the Church-school,—or the Sunday-school, as we call it,—as the Divinely-ordained supplement, or complement, of the Family, for the religious training of the race. No parent can throw parental responsibility over on to the Sunday-school; nor can any parent properly claim the ability to get on in the religious training of his or her children without the aid of God's added agency of the Sunday-school. Not the Family without the School, nor yet the School without the Family, but the Family *and* the School, must be looked to by parents who would train their children in God's service according to God's method. Still later, in God's plan, say in the days of John the Baptist, the Pulpit—in its permanent and distinctive form—was added, with its crowning work for the welfare of the race; for prior to that period, the mission of the preacher, or of the prophet, had been an occasional, rather than a continuous, one. And now the Family, the School, and the Pulpit, are the three agencies of the Church:

Parents still responsible.

Family, School and Pulpit.

not, as is so commonly said, the Family, the School, and the Church; but the Family, the School, and the Pulpit;—for the Church includes these three as its separate and co-working agencies;—for the rearing and training of each child in the faith and in "the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

The Sunday-school, as the Church-school, has its specific advantages, in its sphere, over, or in addition to, the Family on the one hand and the Pulpit on the other, in the work of child-teaching and of child-influencing. The advantage over the Family, is in what may be called the *lateral* forces which are brought to bear on the child in his class-training in the Sunday-school. The Family cannot supply a group of five, ten, twenty, or more, children of the same age, to stimulate each other, to sympathize with each other, and to aid and impress each other, as the Sunday-school can. Every observing Christian parent has had reason to notice, that when his most carefully trained children return from the Sunday-school, they are likely to be telling of something which they have gained there as if it were utterly new, although that same fact or teaching had been repeatedly stated to those children by their parents; and a closer examination into the reason of this apparent gain shows, that it was because the child had now obtained a new understanding of, or

What the Family cannot supply.

a new interest in, this matter, through learning it from or with a companion, or a number of companions, by his side.

Every college student knows that his college education is largely shaped by his college-mates, as truly as by his college-instructors. Every member of a community of any sort knows, that those teachings and influences which come from his associates and fellows in that community are quite as real and quite as potent as those which come to him directly from the government and head of that community. No person, young or old, can be completely trained or guided from *above*. He is peculiarly susceptible to the forces which are brought to bear on him from his either *side;* and those lateral forces must be taken into account by all who have a responsibility for his final shaping. The plastic mass may indeed be pressed into its mould from above, and all the active pressure upon it may seem to come from that direction; but it is from the sides of the surrounding mould that that mass takes its ultimate and permanent shaping. So in the mental and moral world, as truly as in the material. It is not possible for the Family to furnish all the forces which go to complete and perfect the mental and moral shaping of the child. God gives to the parent the privilege of *selecting* the School-mould which shall supply the lateral pressure desirable; but God does not give to the parent the privilege of *doing without* the School-mould.

The power of social forces.

This truth has already been illustrated at one point, by the mention of the class-unit idea, or the shaping power of class-influences as such. It is recognized, again, in the custom of clustering the youngest members of the Sunday-school—the primary classes—in larger bodies, so that they can be swept along by the influence and enthusiasm of the general exercises in which they bear a part; and while it is important not to carry this idea to the extent of neglecting the special treatment of the individual scholar, it should ever be borne in mind that there is an impressing and an educating power to be obtained through *general* exercises beyond all that can be secured by *individual* exercises.

The power of general exercises.

So far, with the Sunday-school as over against, or as complemental to, the Family. In like measure are its advantages, within its sphere, as over against, or in addition to, all that the Pulpit can do for the religious instruction and influencing of the young. The Pulpit can reach and sway the young and old in collective numbers. It can arouse, inspire, and direct those numbers. But it neither can *teach* every individual hearer as an individual, according to the peculiar characteristics and needs of that individual; nor can it personally *minister* in sympathy and counsel and aid to every individual member of a congregation reached by it. The Church-school, or the Sunday-school, can secure both instruction and ministry to every person of its membership—both individual and class instruction and ministry.

What the Pulpit cannot do.

To guard against misunderstanding at a vital point, it may be well to say just here, that in speaking of the Pulpit as the third great agency of the Church for the right rearing of the race, the Pulpit is not considered as synonymous with the clergyman, the minister, the pastor. The clergyman is the distinctive overseer of all branches of Church-work in his assigned field. He represents the Church, which in its sphere includes the three co-working and interdependent agencies: the Family, the School, and the Pulpit. It is his mission to watch over and direct the shaping influences of all three of these agencies. The work of the Pulpit is but one department of the true clergyman's work; and he makes a great mistake, if he ignores his responsibility for the Family and the School as agencies for making his Pulpit labors effective for the greatest good of his entire spiritual charge.

The clergyman over all.

In this view of the fundamental character of the Sunday-school, in the plan of God and in the methods of the Christian Church, a Sunday-school teacher has the privilege and the duty of recognizing his position, as that of a Divinely-appointed and a Church-approved agency for an important share in the instructing, the influencing, and the right training, of the race. He is, in fact, bound to look upon the scholars of his class as persons committed to his charge for a specific ministry, and as those for whose welfare he is responsible to God and to the Church of Christ. He

The teacher's ministry.

is not to count himself as in any sense standing in the place of parent or of pastor, but he is to count himself as standing in a place which is as legitimate, and which may be as well defined, as the sphere of parent or of pastor, in the teaching and directing of those over whom he is set. He represents, not the Family, not the Pulpit, but the School; as the representative of the School, he is to be all that the term teacher, instructor, mentor, counsellor, helper, in the best and truest sense, may be made to fairly include. His place is a place that neither parent nor pastor can fill. His work is a work that neither parent nor pastor can perform. His relation to his scholars is not merely that of "teacher" in its narrow and more technical sense, but also that of "guide, philosopher, and friend." He owes to his scholars, not alone right instruction, and wise managing, while they are immediately before him as scholars, but affection, sympathy, counsel, and aid, at all times and wherever they may be. Only in this recognition of the Sunday-school teacher's sphere and duty, can the Sunday-school work be what it ought to be.

Guide, philosopher, and friend.

The best Sunday-school teachers in city and in country, in larger schools and in smaller ones, are in the habit of having and showing an interest in all that concerns the personal character and welfare of their scholars. An instance has already been cited, of a teacher who, with twenty-five scholars, finds time to know their daily occupations and their personal

Teachers who do their work

requirements, and constantly encourages his scholars to consult him "as to their daily troubles, as well as their spiritual needs." Such instances might be multiplied. I could name several teachers, still living, who have watched over the many scholars of their Sunday-school classes during a period of not less than thirty years. Some of those scholars have meantime come to be the heads of families, have gone into business or into one kind of employment or another, have scattered literally to the ends of the earth; yet have never passed beyond the loving sympathy and remembrance of their Sunday-school teachers; and to this day they would say, one and all, that no counsellor or helper on earth had meantime been more real and faithful to them, in all their trials and needs, that none had been more frequently turned to, or had proved readier with words of encouragement or of advice, in seasons of doubt or of emergency, than those very teachers. I could tell of young men by the score coming to their Sunday-school teachers, month after month, and even year after year, for counsel and guidance in matters where they had no other helper to the same extent as they were sure of just there. And I could tell again of men and women teachers by the score, who, to my personal knowledge, have gone from place to place, again and again, seeking honorable employment for the scholars of their Sunday-school classes. I could point to laborers, factory-hands, mechanics, trades-

Record of the faithful ones.

men, bank-clerks or bank-officials, students, teachers, and clergymen, who confessedly owe their present position, and their present hopes of usefulness, by the grace of God, to the influence and endeavors of their Sunday-school teachers.

A prominent clergyman told me that when, some years after he had left the Sunday-school, he took the step of Christian decision, and made an open confession of his faith in Christ, his former Sunday-school teacher wrote to him, rejoicingly, saying: "I knew it would come. You are the last of the class to come to the Saviour. I have never ceased to pray for you in faith." More than one useful clergyman has told me that his Sunday-school teacher not only turned his thoughts and afterward his life to the Christian ministry, but also gave him substantial aid in his preparation for that life-work. Many a scholar now in the Sunday-school could, doubtless, be turned to the ministry by his teacher's counsel, who, without that counsel, will have no purpose of being in such a sphere of work for the Master; and, doubtless, many another scholar's life-usefulness and life-destiny will hinge on his Sunday-school teacher's measure of interest in and of activity for him, within the proper sphere of a Sunday-school teacher's counsel and aid for his scholars.

Leading into the ministry.

Of course, there are limits to a Sunday-school teacher's responsibility, and also to his proper work, for the scholars of his charge. A teacher cannot do

everything; he ought not to attempt too much. Duties never conflict. A teacher has no duty to do for his Sunday-school scholars, to the neglect of his well-defined duties to others. But, without neglecting any duty toward others, a Sunday-school teacher can always give sympathy and counsel to the scholars of his class, according to his knowledge and opportunities, and to their disclosure of their longing and needs; and often he can properly give help. Not to speak in detail of all the many points at which a teacher can give counsel and aid to his scholars at any time and at all times, one or two points which are obviously within the scope of his proper influence and endeavors may fairly be emphasized.

Duties never conflict.

Take the matter of the scholars' reading. How many Sunday-school teachers count themselves directly responsible for the books which the scholars of their class select from the Sunday-school library? Yet, on what score can a teacher absolve himself from responsibility just there? The books which a scholar reads have a great deal to do with shaping —as well as indicating—both his tastes and his character; the teacher who would influence the tastes and character of his scholar would indeed be unwise if he should ignore this means of power in that direction. And when it comes to the books which the Sunday-school itself supplies for the scholars' reading, who shall guide and aid the individual scholars in their choice of particular books, if not

Overseeing a scholar's reading.

their own teachers? Books which are good for one scholar are not necessarily good for all. Scholars need wise counsel as to the books best suited to their needs; their teachers ought to give them that counsel freely. A teacher ought to know what books from the school-library his scholars, severally, should read; and if his scholars do not like those books, he has a duty to cultivate their taste for them. A teacher can do this. Many a teacher does do this. More teachers ought to do it. It takes time and effort to compass this. Of course it does. All good work costs time and effort. But that is no reason for refusing to recognize its importance; nor yet for seeking to evade its responsibility.

Cultivating the taste.

A study of the library catalogue, and an examination of the books of the library, are a part of a wise Sunday-school teacher's preparation for his work with his class. Knowing what books are in the library, and knowing what is in those books, a teacher can plan, beforehand, to tell his scholars about certain books which illustrate particular truths of the lessons under study, or which bear on the circumstances or occupation or needs of the scholars personally, or which otherwise are timely. He can thus so interest his scholars in the contents of those books, as to attract them to them in advance. Or, again, he can press the importance of certain lines of reading for his scholars, so that his scholars will be ready to read in those directions, because of his counsel ac-

Studying the catalogue.

cordingly. In one instance, within my knowledge, a teacher gave the boys of her charge an earnest talk about the influence of reading, good and bad, and urged them to be cautious as to the character of the books which they read. Not long after this, one of those boys was proffered the loan of a book. He was in doubt as to its character. His mother said that she thought it was all right. But that did not satisfy him. He wanted to know if his teacher would count it safe for him. So, his mother sent word to the teacher, asking her opinion of the book, and saying, pleasantly, that matters had come to a pretty pass when her son had more confidence in his teacher's opinion of a book than in his mother's. Yet she was too sensible a mother to regret that a teacher had so good influence over her son in the direction of that teacher's intelligent endeavor. It was not that the boy doubted his mother; but his mother had not taken so positive an interest in his reading as his teacher had done; hence he valued and sought his teacher's opinion at that point.

Prizing a teacher's opinion.

Every teacher has power to influence his or her scholars in this matter of reading. Every teacher ought to feel the responsibility of this power. It is not enough to say, that all the books in a Sunday-school are carefully selected, so as to bring them within the proper limits for a scholar's reading. Even if no books are in the library which should have been kept out, it is not wise to allow a scholar

Not all books are for all.

to have all his reading from one kind of books, or in accordance with his tastes as they are—uncultivated, if not perverted. If a teacher is needful in any department of instruction and influence, in the Sunday-school sphere, it is certainly in the department of the scholar's religious and general reading. Counsel and aid, accordingly, ought not to be lacking there.

Another point at which the counsel and help of the Sunday-school teacher are always important, is the care and guidance of Christian children. As has been already suggested, it is often said that "the conversion of the scholar is the great end of Sunday-school teaching;" and as a matter of fact the "conversion" of the scholar is in too many cases made an "end" of the Sunday-school teacher's active and prayerful interest in that scholar's behalf. "Conversion" being secured, or the act of Christian decision being perfected, the scholar is supposed to have reached a fitness for graduation. It is as if the teacher were to say, to each scholar who was found to be a trustful disciple of Jesus: "There! that is enough for you. Move along. The next!" In this line of thought a popular story, as first made known by a prominent Sunday-school worker, has been that of a faithful teacher who came to her Sunday-school superintendent saying, "All of my scholars are converted. What shall I do now?" As if Bible-study and Christian counsel had no place in the development and progress of Christ's followers!

Shall they graduate?

I gained a lesson on this point a quarter of a century ago. As a young lay-worker, I was addressing a congregation in Eastern Connecticut, urging an increase of effort in behalf of the unevangelized border-districts of the country towns of that state. I told of the many children there who were yet outside of the Sunday-school; and, in pressing the importance of reaching out after them, I said: "If the Church of Christ doesn't look after these children, the Devil will." When I had concluded my appeal, the pastor of the church, a quaint old preacher, rose and seconded my call to renewed and enlarged activity. "But there's one thing more," he said. "Our young brother says, that if the Church doesn't look after these children, the Devil will. I tell you, that if the Church *does* look after them the Devil will. The Devil doesn't let go of a child just because the Church takes hold of it. The Devil doesn't turn his back on Sunday-school children. If you think that the children are in no danger from the Devil because you've got them into the Sunday-school, you are making a great mistake. The work of the Church for the children hasn't ended, it has just begun,—when they are fairly in the Sunday-school." And the same may be said of the bringing of children into the Church-fold, as of the bringing them into the Sunday-school gathering. The best work in their behalf is not ended then; it is just begun.

The Devil holds on.

Surely those scholars who trust and follow Christ have rights that Sunday-school teachers are bound to respect. *They* ought not to be ignored in the plans or in the prayers of faithful teachers. It was not of godless and "unconverted" children, but of trustful young disciples, that Jesus said: "Whoso shall receive one such little child in my name receiveth me: but whoso shall offend one of these little ones *which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Our Lord in all his teachings and injunctions gives the foremost place to loving ministry in behalf of those who believe in him. It is to such, that a cup of cold water when given is counted as a gift to Himself,—when given "in the name of a disciple," and "because ye are Christ's." If a choice must be made, if preference must be accorded, in a Sunday-school class, or outside of a Sunday-school class, those who are Christ's have the *first* claim on the representatives of Christ; but there is no need that any other should be neglected on their account.

Unto believers first.

An army is not given power as an army, merely by new enlistments. It is the equipping, the arming, the drilling, the disciplining, that makes the soldiers effective; and a veteran battalion of two hundred men, trained and experienced in faithful service, is often more effective in the crisis of a battle, than two or three full regiments, of a thousand men each,

Value of veterans.

made up of raw recruits and inexperienced officers, would prove. So it is in the Christian army. Trained and veteran soldiers are needed for the great Captain's efficient service. It is for the Sunday-school teacher to equip and train the Christian soldiers of his class, for the highest possible efficiency. "Herein is my Father glorified," says Jesus, "that ye bear much fruit;" not merely that the branches have a bare attachment to the Vine, but that they are abundant in fruit-bearing. It is because of the neglect of the ingrafted branches, by the undergardeners in our Lord's vineyard, that so many of these branches bear little fruit or none at all.

Much fruit.

A pastor said, in my hearing, that a young Christian girl of his congregation was observed to be depressed in spirits, and she was asked the cause of her depression. Her answer was, in substance: "I'm almost sorry that I joined the church; for now no one seems to care for my soul. Before I was 'converted,' my teacher was always talking to me. But now that I've confessed Christ, no one has anything to say to me about religion: and I'm so lonely." Was there not an offense against a little one who believed in Jesus, in that community? Is there no other place than that, where there would seem to be a danger of clinging millstones, to confront the neglectful Sunday-school teacher?

Uncared for, now.

Young Christians have peculiar trials and peculiar needs. They find the Christian life a life of struggle

and of perils. Who does not? It is for the Sunday-school teacher to recognize the necessities of the Christian scholars of his class, and to put himself down alongside of them in loving sympathy, and to give them counsel and aid as Christian disciples at all times, according to his opportunities and their requirements. This, indeed, is the pre-eminent work of the Sunday-school teacher. This it is which best represents Christ, and which best pleases and honors him, as we are assured by his own often-reiterated words.

The best service.

Looking at the Sunday-school teacher's sphere and mission in these various aspects, it is evident that the work which a Sunday-school teacher is summoned to undertake, has a basis as permanent as the plan of God for the welfare of the human race, and involves interests vast and limitless as eternity itself. The responsibilities of such a work are infinite, and they cannot be evaded by a refusal to accept them. For the scholars whom a teacher has in his charge, and for the scholars whom any individual Christian ought to have in his charge, that teacher and that individual Christian are responsible to God. The evidences of that responsibility, and the manner of its discharge, will be disclosed before the universe. In the thought of this truth every teacher ought to

A teacher's responsibility.

live, ought to work, ought to pray, and ought to trust.

In the great weaving-room of a Connecticut cotton-factory, one of the largest mills of its kind in the world, more than a thousand separate looms ply their busy shuttles, each loom tended by a single person. To stand in the centre of that room, in the working hours of the day, and see the long lines of looms, with the flitting forms of their attendants, and to hear the confusing hum and rattle of the machinery, one would think it hardly possible to keep an oversight of the individual workers, and to know the relative efficiency and faithfulness of each. The personality of the several attendants seems lost in the great sweep of common industry; and one is inclined to think that if two or ten of the loom-tenders are careless or clumsy, it is not likely to be known among so many in that thronged and clattering room. Yet each worker there is both known and noted; and not only every hour's, but each moment's, faithfulness is a matter of record and of correspondent recompense.

A lesson from the looms.

To each loom there are thirty-six hundred fine cotton threads, forming the warp of the muslin; and to each inch of the growing web are supplied ninety-six threads of the filling from the flying shuttle. One thread of either warp or filling dropped, or broken, or entangled, and the perfectness of the web is destroyed. If a thread of the

The flying threads.

filling breaks, the loom must be stopped, and patient fingers must pick out the filling until the broken end is reached and newly fastened to the shuttle. If the eyes of the loom-tender have wandered, and a break in the filling (forming what is called a "pick-out") has passed unnoticed, however fair and firm what follows may seem, the later work must all be taken out, and the "pick-out" corrected; and this at the cost of the loom-tender himself, who is paid, not by the hour, but by the amount of cloth he weaves. If, perchance, a defect in the weaving, from broken warp or woof, is not corrected at the loom, then, when a measure of fifty-three yards, or, as it is called, a "cut," of cloth is finished, the piece is taken from the loom; on the outer margin of its roll is pencilled the name of the weaver who tended it, and it passes to the inspection-room. There, it is examined, and when the break, or "smash," is found, the amount of the consequent loss is charged to the weaver's account. When on pay-day the books are opened, every weaver receives according as his work has been. Each defect in the cloth woven at his loom is charged against him, and he must bear its loss. Then also he finds that every moment of his delay, through that lack of attention and faithfulness at the loom, which necessitated his doing over again the work which at first he slighted, has diminished in proportion the aggregate of his wages. His pay corresponds with his fidelity and efficiency, rather

Making the record.

The record disclosed.

than with his opportunities and with the time given by him to his assigned work.

Thus while the thousand looms whirl and hum, and the thousand shuttles fly back and forth, and the thousand loom-tenders have before them the millions of on-moving separate threads, and all seems a labyrinthian confusion in the great weaving-room of that great factory; the individuals apparently lost in the shifting multitude,—each man or woman, each boy or girl, set to the care of a single loom, watches the forming web "as one that must give account;" for the product of each loom is to come before him "who without respect of persons, judgeth according to every man's work," and whose word goes forth "to render to each man according as his work is." And, in the day of final reckoning, if any man's work shall be found at fault, "he shall suffer loss."

As one that must give account.

Is there not a lesson in this factory weaving-room to every Sunday-school teacher? The school may be a large one. Hundreds of classes may be busy in the same great room. The hum of voices and the bustle of the many workers may be confusing, and may seem confused. The individual may appear lost in the multitude. The faithful and the careless are side by side. Who can know the difference? "By their fruits ye shall know them." One moment's carelessness, one moment's inattention to a single scholar, may mar the teacher's work for all that day. New and patient endeavor may yet, it is

By their fruits.

true, undo the wrong teaching, or supply a lack of the right word at the fitting season; but this only at the cost of precious time, that might have been better improved. If, however, the neglect is not promptly remedied, it is by no means forgotten; "for we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in his body, according to what he hath done, whether it be good or bad." And He who is to judge us there, says, as to the little things in our teaching and conduct, "that every idle word that men shall speak, they shall give account thereof in the day of judgment;" and as to any failure in ministry to his loved ones before whom he has set us, his word will come: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Ah! there is a weight of meaning in the reminder of that Judge, as he calls to his every representative in this sphere of preparation for that day: "Behold, I come quickly, and my reward is with me, to render to each man according as his work is."

At the judgment.

Then, then, "they that be teachers [they that cause others to discern the truth] shall shine as the brightness of the firmament; and they that turn [they that influence] many to righteousness [shall shine] as the stars for ever and ever."

Daniel's foresight.

INDEX.

INDEX.

Abraham's school, 355.
Absence: of scholars, dangers of, 328; of scholars, cause of, 329; writing to scholars in their 336.
Absent scholars, reaching, 327-339.
Absurd attempts in teaching, 38.
Ahab and God, 203.
Alec, Blind, blind memorizing of, 21.
All: being all things to, 49; points not for all, 123.
Alone, finding each scholar, 352.
Alphabet, new-viewing the, 223.
American Philological Association, 106.
Ananias and Sapphira, lessons from, 129.
Angels of imagery, 155.
Answers: one cause of stupid, 19; to set questions, 25; using wrong, 156, 192; planning for right, 189.
Answering, thinking before, 178.
Apportioning questions, 136.
Aptness to teach, 108.
Army, attention in the, 73; boys, writing to, 336.
Arnold, Thomas: his teaching-methods, 48; on co-work, 96; his use of influence, 261; on help from scholars, 321; his use of correspondence, 335.
Art of the teaching-process, 103, 106.
Ascham, Roger: as an educational writer, 27; his learning-method, 95.
Attention: securing scholars', 70, 138; indispensableness of, 70, 73, 143; defined, 71; on the ball-field, 72; in the army, 73; what it includes, 74; difficulty of securing, 75, 307; testing, 76, 148; holding, 78, 149; how to secure, 140.

Barrel, a too-full, 65.
Base-line, finding a, 255.
Basket, washing the, 99.
Baxter, Richard, preaching of, 141.
Beecher, Thomas K., question-plan of, 179.
Beelzebub's way, 140.
Beginning: of teaching, a right, 130, 141; to review, 233.
Bellows, the Sunday-school, 14.
Bible: Bible explained by the, 132; "influence" in the, 244; or nothing, 188; the name used as a mnemonic, 120.
Bible-text: help of the, 165; writing out a, 333.
Bible-truths related, 226.
Bill of fare, to be selected from, 124, 134.
Biddle Market Mission, 256.
Blackboard: using the, 144; the invisible, 145.
Blacksmith, influencing the, 252.
Blind: memorizing, 21; scholars, teaching of, 37; leading blind, 54.
Bleaching, the process of, 99.
Body, only the, 85.
Bondage, house of, 86.
Books: are not knowledge, 20, 23; selecting, for scholars, 356.

Boy who was there, 269.
Boys: interesting the, 146; two troublesome, 315; woman teacher for, 317.
Breaking scholars in, 308.
Bricks, new-viewing, 225.
Bright, John, his plan in speaking, 133.
Brimfulness, too much, 65.
Brooks, Phillips, on preaching, 259.
Bucket-and-pump instruction, 13.
Burroughs, John, on characteristic qualities, 109.
Bushnell, Horace: misunderstood, 84; on co-work, 96; his angels of imagery, 155; on unconscious influence, 265, 273.
Busy, children enjoy being, 174.
Byron, Lord, mechanically instructed, 18.

Call, an unseasonable, 347.
Care in influencing, 264.
Carlyle, Thomas, on bucket-and pump instruction, 13.
Catechism, a meaningless recitation of, 17.
Catechetical teaching defined, 128.
Cent, knowing head and tail of, 170.
Cerebrum, studying without using the, 89, 186.
Chalk, the power of, 144.
Chalmers, Thomas: his question-preparation, 131; a pupil of, 11.
Chaplain, a discouraged, 107.
Character: teaching by, 270; endless task of upbuilding, 325.
Characteristic qualities to be observed, 110.
Child: each, as an individual, 51; uniqueness of each, 109.
Child-reverence, securing, 273.
Child training, Solomon on, 50.
Children: enjoy working, 173; often become Christians early, 347.
Chinaman, identifying a, 110.
Christ: teaching-method of, 49; review-methods of, 215; revealed in the teacher, 267, 295; help from, 304; or conversion? 342; on the new birth, 344.
Christians: unrecognized, 347; helping first, 371.
Christmas gathering, a, 332.
Church: joining the, 346; kept from joining the, 344; three agencies of the, 358; school, the early, 356; after joining the, 372.
Cicero's learning-method, 95.
Cipher, teaching in, 88.
Circus, scholar who attended the, 171.
Class: each is a unit, 318; right number of scholars for a, 320.
Class-books, the forgotten, 75.
Class slates: use of, 194; co-work with, 196.
Classes, difference in, 300.
Cleansing, furnishing not, 100.
Clear: making, what you teach, 79–91 150–166; necessity of being, 87, 150.
Coleridge, Samuel Taylor, concerning ignorance, 38.
Color-blind teachers, 107.
Completeness: growth toward, 323? through reviewing, 238; attaining, 352.
Conduct, a teacher's duty of guarding his, 275.
Confidence, the believer's, 229.
Confucius, on the teacher's influence, 280.
Confusion, gain through, 4.
Control, ability to, a gift, 319.
Conundrum: what is the number of a calf's legs? 7.
Conversion, meaning of, 341; regeneration not, 342; mistakes about, 343; Christians before, 346; after, what, 369.
Converts, guiding young, 369.
Cork, drawing the, 97.
Cornelius, the band-leader, 151.
Corresponding with scholars, 333.
Counselling and aiding scholars at all times, 352–377.
Co-work: securing scholar's, 92–102, 167; importance of, 92; efficacy of, 96; difficulty of securing, 307.
Crisis in teaching, scholar's absence brings a, 330.

"Daddle, daddle," 168.
Dancing, a misplaced tract against, 115.
David's use of influence, 249.
Deacon Chase described, 291.
Deaf, scholars who are practically, 38.
Death-bed ignorance, 11.
Decision: helping scholars to Christian, 340–351; opportunity for, 350.
Definings, indefinite, 26.
Demon-possessed children, 305.
Deutsch, Emanuel, on rabbinical methods, 119.
Devil, the, not easily defeated, 370.
Dickens, Charles, his use of repetition, 218.
Didactic teaching defined, 127.
Die, willing to: for scholars, 251; for a superintendent, 290.
Differences in scholars, need of recognizing, 108.
Different, being, to each scholar, 48.
Difficulties in teaching inevitable, 307.
Discipleship, the test of, 347.
Doctor, examining a young, 62.
Doors, fashioning the bronze, 324.
Dose, not the same, for all, 58.
Dotheboys Hall, methods of, 58.
Dowling, Dr., his illustrative rope, 164.
Drayton's use of "learn," 28.
Dullness, Goddess of, 90.
Dunciad of Pope, the, 90.
Duties: are manifold, 308; the teacher's general, 352; never conflict, 366.
Duty of being loved, 290.

Ease, being at, 171.
Effort, teaching requires an, 92.
Egypt, the house of bondage in, 86.
Elements of the teaching-process, 68-102.
Elijah's mistaken singularity, 346.
Elliptical teaching defined, 128.
Emerson, Ralph Waldo, on disclosure of character, 113.
Emmaus, the scholar at, 19.
Employment for scholars, seeking, 364.
Empty minds, duty of filling, 100.
End: looking to the, 133: the, not yet, 326; the, sought in teaching, 340.
Error: need of discerning, 4; showing, not enough, 26; a common, 343.
Essentials of the teaching-process, 35–67.
Euclid, a stupid student of, 23.
Example: what an, is, 156; explaining the word, 156.
Exhaustive study is exhausting, 122.
Explanation, the place of, 181.
Eye: securing help from, in teaching, 165; employing the scholar's, 193; hearing with the, 266.
Ezekiel, the preacher, 99.
Ezra's school, 356.

Face, studying the teacher's, 271.
Faith, power through, 305.
Faithful teachers, reward of, 364.
Familiarity with scholars, importance of, 172.
Family: prayers, inattention at, 76; insufficient of itself, 355; Abraham had school before having a, 355; and school, 358; limitations of the, 359.
Famine, a Sunday-school, 200.
Farrar, Archdeacon, on controlling scholars, 319.
Fastening the truth taught, 210–220.
Father, influence of a, 263.
Feeling, danger in mere, 350.
Figurative language, use of, confusing, 161.
Filling, not fullness, sought, 134.
Fitch, J. G.: objections of, 183; method of, 184; objections to method of, 184.
Fly-poison, a dose of, 46.
Francis de Sales, his estimate of knowledge, 261.
Freeman, J. M., his invisible blackboard, 145.
Friend's school, a true, 292.
Fruits: known by their, 162; branches that bear, 372.

Forgotten, how much must be, 93, 213.
Following up scholars, 330.
Full of subject, being too, 65.
Fuller, Thomas: on reviewing, 217; on influence, 250.
Fun in its place, 311.

Galilean, "the despised," who was? 41.
Gall, James: his test of "Blind Alec," 21; his question-method, 177; his method objected to, 182; his method defended, 183.
Gallaudet, Thomas H., his reading-book, 174.
Garret-school, love in a, 286.
Gehazi, the leper, studied, 174.
General exercises, power of, 361.
Geometry, parrot-recitations in, 22.
Girls, a man can best teach, 317.
Giving and gaining, 94.
Goethe's essential for teachers, 123.
Good Samaritan, parable of the, 183.
Goodness, one boy's idea of, 39.
Gregory, J. M., his plan for study, 120.
Griffin, Edward Dorr, repeating his text, 217.
Grindstone exercises, 25.

Habit of attention, the, 148.
Hall, G. Stanley, his test of child-knowledge, 43.
Hand, hinting with the, 316.
Hart, John S.: on reciting and learning, 16; his definition of teaching, 28; his forgotten class-books, 75; on co-work, 96; on right size of a class, 320.
Having and using influence, 241-283.
Hawthorne, Nathaniel: his estimate of children's ability, 159; on the loss of an ideal, 274.
Hearer: a mistaken, 83; an ignorant, 11.
Hearing: not learning, 10; not teaching, 53; attention more than, 71.
Heart, aiming at the, 289.
Hebrew tongue, employing the, 142.
Help: from a good scholar, 321; for a scholar, 349; from God, 351.
Helps that do not help, 187.
Helpers, a teacher's, 320.
Helping to Christian decision, 340-351.
Herbert, George, on the preacher's character, 267.
Hold on scholar, gaining a new, 314.
Home: inviting scholars to one's, 310; teachers helped from, 322.
Horse, managing a, 299.
Horses, pulling harder than, 139.
How, knowing the, 103, 116.
Human nature, teacher must know, 105.
Huntington, Bishop, on unconscious influence, 271.

Idealize, children prone to, 274.
Identification, what is required for, 110.
Ignorance: need of understanding, 39; comprehending a scholar's, 40; unsuspected childish, 43.
Illustration: defined, 154; wise use of, 54.
Illustrations, finding, 132.
Illustrative teaching defined, 128.
Important: retaining the, 215; emphasizing the, 220.
Incarnation, personality in the, 268.
Individual: each child an, 51; studying the, 109; work, value of, 374.
Inflowing, influence, an, 245, 268.
Influence: place of, 100: defined, 241; having, and using, 241-283; uses of the word, 244; voluntary, 248; not instruction, 252; unconscious, 265; responsibility for, 275; permanency of, 280.
Influencing: teacher's duty of, 32; not teaching, 32.
Inquiry-meeting, gain of a Sunday-school, 352.
Interest: attention more than, 71; attention from, 144; arousing, 146; manifesting, 313, 363.

Jacotot's definition of teaching, 27.
Jehoshaphat's school, 356.
Jeroboam's progress in wickedness, 228.
Jesuits, review methods of, 211.
John, the Apostle: and his robber-scholar, 331; his aim in instruction, 341.
Joining the church, prepared for, 342, 344.
Josephs, the two, confounded, 85.
Judging scholars correctly, 113.
Judgment, at the, 377.

Kine, Pharaoh's lean, symbolized, 14, 200.
Knowing: scholars, need of, 37; lesson in advance, 52, 117; scholars, time for, 115.
Knowledge: testing scholar's, 44, 113; not theory, necessary, 61; making, available, 64; needing more than, 66; test of, 209; gain of, 260.

Landscape, new-viewing a, 226.
Language: necessity of a common, 38; lacking a common, 38; forgetting one's own, 214.
Lateral forces in the Sunday-school, 360.
Law and Gospel misunderstood, 41.
Learn, early meaning of, 28.
Learned-pig process, 89.
Learning: no teaching without, 10, 28; once meant teaching, 28; by teaching, 95; effort required for, 92.
Learning-process, its twofold nature, 29.
Lecture-system, out of place in Sunday-school, 97.
Lesson: teaching involves a, 31; knowing the, 56; how to study the, 116; a specimen, 175; the thirteenth, 230.
Lesson-helps, place of, 131, 187.
Lesson-text, having in mind the, 189.
Let alone, Christian liberty to, 276.
Letter, a teacher's weekly, 334.
Level: seeking scholar's, 152, 167, 313; reaching scholar's, 169.
Library, teachers should know the, 367.
Light, Christians shedding, 273.
Like producing like, 281.
Limits, understanding scholar's, 59.
Listlessness: absence of, 72; absent through, 72.
Listeners, inattentive, 77.
Locke, John, learning-method of, 95.
Look, won by a, 287.
Looking up to leaders, 273.
Looms, a lesson from the, 374.
Lost: from Sunday-school, 328; seeking the, 332.
Love: influence of, 254; as a duty, 285; all crave, 286; begets love, 289; power of, 293, 330.
Loving: and winning love, 284-296; all can be, 293.
Lyons, Alexander, "Blind Alec," 21.

Make-believe and reality, 159.
Manage, origin of the word, 298, 323.
Managing: scholars while present, 297-326; many bright classes need, 301; ways of, 317.
Mann, Mrs. Horace, her story about "goodness," 39.
Map-drawing, Sunday-school, 194.
Marcel's consensus of learning-methods, 195.
Mark Twain's bereaved miner, 81.
"Manschefand," what is it? 17.
Measure, understanding scholar's, 151.
Medium, truth needs a, 79.
Meeting with scholar, a wayside, 314.
Memorizing: meaningless, 18, 22, 89; insufficiency of mere, 21, 24; of Scripture, stupid, 22; possible gain in, 23; can be secured, 24; of Scripture, wise, 24.
Message, need of a return, 88.
Metals, different, worked differently, 46.
Method: choosing a, 66; the threefold teaching, 104.
Methods: teachers must know, 60, 64; of the teaching-process, 103; in prepara-

tion for teaching, 105–137; in practice, 138–198; in review, 199–238; employing different, 312.
Milton: on attention, 140; on the power of personality, 266; his use of the word "influence," 246.
Mind, having the answers in, 190.
Miner and minister, chasm between, 81.
Ministry: importance of the teacher's, 362; from Sunday-school into the, 365.
Miracles, plainer than parables, 157.
Mission-scholar, a saved, 278.
Mission-school, won by a, 288.
Missionary, influence of one Sunday-school, 269.
Mnemonics for Bible-study, various, 119.
Montaigne's learning-method, 95.
Moody, Dwight L., personal influence of, 260.
Morrison, "Tom," personal influence of, 257.
Moses' school, 355.
Mother's influence, a, 278.

Neglect, scholars in danger of, 327.
New birth, doctrine of the, 344.
New teacher's trials, 308.
New-viewing: reviewing as, 221; importance of, 222, 236; examples of, 224, 231; questions in, 234.
Newton, John, his mother's memory, 278.
Not, leaving out the, 84.
Number in a class, the proper, 320.
Numbers, influence of, 362.

Object-teaching defined, 128.
Offending the little ones, 348.
Old sermons, preaching, 107.
Olney, Edward, on learning by speaking, 97.
Order of study, the true, 122.
Orfila, Professor, and the fly-poison, 46.
Oriental school, recitation in an, 17.
Origin of the Sunday-school, 353.
Over and over again, 210, 220, 325.
Oyster-like and trout-like classes, 300.

"Papa's text," 334.
Parable: of the Sower, 178; of the Good Samaritan, 183.
Parables: miracles plainer than, 157; the purpose of, 163.
Parents: help from, 322; influence of, 263, 278; retain responsibility, 358.
Parrot-recitations, 17, 22, 90, 186.
Passion of Christ, its meaning, 40.
Passive learning, no, 98.
Pastor, in charge of all the flock, 364.
Pattern: teacher, 9, 135; following the, 157, 282; Christ the Perfect, 282.
Patience in teaching, 153.
Patient and medicine, understanding both, 57.
Paul's aim at influencing, 251.
Paxson, "Father," his first teaching experience, 207.
Payne, Joseph, his judgment of teachers, 44.
Persistence, teacher's, exemplified, 331.
Personality, power of, 259, 266.
Perspective: seeing in, 226; not from repetition, 230.
Peter: repeatedly enjoined, 216; his mistake in limiting, 346.
Pharaoh's lean kine: hearers like, 14; scholars like, 200.
Philosophy of the teaching-process, 102.
Physic, taking in, 224.
Pictorial teaching defined, 127.
Pilate, what was? 190.
Plaintiff and defendant, 86.
Plan: of study needed, 118; value of, 121; of study, having a, 129; subordinating the, 132.
Planets, supposed influence of the, 244, 246.
Planning for teaching, 125–137.
Points, selecting certain, 124, 323.

Polite attentions, subduing through, 317.
Pope's Dunciad, 90.
Porter, Noah, on reading, 95.
Practical, importance of the, 63, 297.
Practice, methods in, 138–198.
Preacher: enlightened, 12; influence of a, 258.
Preaching: not teaching, 14; and teaching, difference between, 93; defined, 98; elements of, 259; to the heart, 289.
Preliminary requisites for teaching, 118.
Preparation: teacher's need of, 52, 55, 235, 309; methods in, 105–137; for teaching, special, 116.
Prescription, not medical lecture, needed, 50.
Preston, E. B., meeting, in heaven, 293.
Private, words with scholars in, 312.
Profession, need of the practical in every, 64.
Progress, true test of, 201.
Propitiation, failure to understand, 87.
"P's" and "D's," the four, 121.
Pulpit: Sunday-school antedates the, 354; limitations of the, 361.
Purpose: of this volume, 3; having a, 248.

Quarter's lessons, reviewing the, 230.
Question: finding answer to a set, 25; for each scholar, 136; an unanswerable, 142; scholars should, 193; repeating emphasizes a, 219.
Question-book: a case of too much, 19; in place of a teacher, 188.
Question-method: of Socrates, 94; of James Gall, 177; of Thomas K. Beecher, 179; of J. G. Fitch, 183.
Questioning: preparing for, 131; for attention, 145; the place of, 176; three grades of, 181; order of, 181; vague, 185; skillful, 189; true standard of, 208; in new-viewing, 233.
Quick, Robert Herbert: on repetition, 212; on class-unity, 318.
Quick answering, too, 316.

Rabbinical: mnemonics, 119; schools, 358.
Rarey's private word with a horse, 310.
Reaching scholars when absent, 327–339.
Reading, advising scholars about, 366.
Recapitulation: limitations of, 221; gain of, 236.
Reciting and learning, distinction between, 16.
Recitations, rote and parrot, 17, 89, 186.
Record, making one's own, 375.
Refrains and choruses, 218.
Regeneration, conversion not, 342.
Relation between scholar and teacher, 353, 363.
Remembering: telling assists, 91; reviewing assists, 212; influence assists, 253.
Repetition: assistance of, 92; importance of, 212; power of, 218; limitations of, 221; gives no perspective, 230.
Requirements for teaching, three, 35
Responsibility: for influence, universal, 276; of teachers, 138, 167, 238, 362, 373; of parents, 358.
Results of influence, 279.
Reviewing: defined, 198, 223; three-foldness of, 198; informal, 202, 219; fastening by, 210-220; importance of, 211; at stated times, 220; as new-viewing, 221; perspective in, 229.
Review-methods, 199-238; of the Jesuits, 211; Christ's, 215; Paul's, 216.
Revision, limitations of, 221.
Robber-scholar, the Apostle John's, 331.
Rope, an illustrative, 165.
Rote recitations, 17, 89, 186.
Rubbing it in, 182.
Rugby Academy, use of influence at, 261.

Sacrament, knowledge the eighth, 261.
Salesman, test of a good, 139.
Salt and ministers, 163.
Saved as by fire, scholars, 344.
Scholars: teaching deaf, 9; need of knowing, 27, 47; help of, essential, 31; proof of success with, 34; reaching different,

48; and lesson, knowing, 58; studying, for their teaching, 105-115; failing to know, 106; studying peculiarities of, 111, 130; out of school, 112; shaping and guiding, 241-283; managing, while present, 297-326; reaching, while absent, 327-339; following up, 332; helping, to Christian decision, 340-351; questioned concerning beliefs, 349; counselling and aiding, at all times, 352-377.
School-ship boys, addressing, 54.
Scripture: senseless memorizing of, 22; wise memorizing of, 24.
Securing scholars' co-work, 92.
Seeing: is believing, 80; not learning, 93.
Selecting for scholars, 123.
Self-help, indispensableness of, 95.
Self-management and class-management, 309.
Shakespeare: his use of "learn," 29; concerning attention, 70; his use of "influence," 244; on management, 298.
Shaping and guiding scholars, 277.
Sheep or goat, expecting to be a, 161.
Sheep-shearing, lesson from a, 147.
Shepherd, teaching about the Good, 160.
Ships and religion, ignorance concerning, 54.
Signs need explaining, 81.
Similes, abundance of, to be found, 155.
Simply, telling it, 152.
Skill in influencing, 249.
Slates, use of, 195.
Slowly, telling it, 152.
Smith, Robert, on the Sunday-school bellows, 14.
Socrates: concerning ignorance, 39; his question-method, 94.
Soldiers, who are already enlisted, 345.
Solomon, concerning child-peculiarities, 50.
Son, father seen in the, 295.
Souls and soles, 86.
South, Robert, on value of knowledge, 261.
Sower, parable of the, 178.
Special need, understanding a child's, 114.
Spencer, Herbert, on co-work, 96.
Spirit, advantage of a high, 299.
Standard, raising scholar's, 323.
Stanley, Dean, estimating Thomas Arnold's teaching-method, 48.
Stealing, a wet blanket on, 114.
Stowe, Calvin E., influenced by his father, 263.
Straight line, children follow best, 158.
Straightforwardness, gain of, 161.
Studying: scholars, importance of, 50; scholars, for their teaching, 105–115; what it is, 117; plan in, 118; true order of, 122; a lesson, method of, 122.
Stumbling-block: teacher's actions made a, 275; conversion made a, 347.
Stupidity, artificially cultivated, 89.
Sunday-school: meaning of teaching in, 30; its aim, 340; its origin, 353; and parental responsibility, 358; advantages of the, 359.
Superintendent: his use of influence, 255; a beloved, 290; following the, 292.
Symbols: of thought, 79; danger of, 157.
Synagogue-school, the, 356.

Tale of Two Cities, Dickens's, 219.
Talking: a teacher's, not teaching, 12; a lesson in, 168; without notes, 188.
Talmud, on the synagogue, 357.
Tantalus, a lesson from, 126.
Teach: knowing what to, 52-60; deciding what to, 55; knowing how to, 60.
Teacher: in name only, 7; one, who failed to teach, 12; how every one is a, 30; other work of the, 32: the, who never teaches, 35; advantages of a young, 44, 169; ears do not make a, 53; many a, needs teaching, 54: two persons to make one, 101; a pattern, 135; responsibility of the, 138, 167, 238, 362, 279, 373; ministry of the, 262; his duty of correspondence, 335;

"the best, in the world," 291; one, who loved, 294; a tormented, 302; and scholar, relation between, 363; opinion of, its value, 368.
Teaching: real and nominal, 5; vague notions of, 5, 27; not all, is teaching, 5-8; needs defining, 6, 26; telling is not, 9–15, 205; mistakes concerning its nature, 9, 16; hearing a recitation not, 16–24; what it is, 26; Jacotot's definition, of, 27; Hart's definition of, 28; more than learning, 28; other uses of the term, 30; threefold idea of, 31; influencing is not, 32; no teaching without, 33, 101, 241; and preaching, compared, 98; planning for, 125–137; and influencing, 254.
Teaching-methods: Thomas Arnold's, 48; Christ's, 49; technical, 127.
Teaching-process: nature of the, 3-34; proved by the learner, 34; its essentials, 35–67; its elements, 68–102; its threefoldness, 68, 196; what is involved in the, 101; philosophy of the, 102; methods of the, 103–138.
Tears, teaching with, 217.
Technical: and practical compared, 63; teaching-methods, 127.
Telling: not teaching, 9–15, 57, 205; the place of, 15.
Temporary discouragements, 204.
Tennyson, Alfred, on Christ's personality, 268.
Testing: attention, 76; questions for, 153, 206; importance of, 199; in review-work, 202; methods of, 205; the test in, 208; of the teacher, 309; of the scholar's spiritual position, 348.
Text: an unknown term, 42; the, near the door, 43; use of a startling, 142; a triphammer, 217.
Theatre, losing influence by attending the, 276.
Thinking before answering, 178.
Thirst, spiritual, unsatisfied, 126.
Time: plenty of, for knowing scholars, 115; keeping within the, 133; amount of, for reviewing, 212; now the best, 339.
Title, a misleading, 86.
Tobacco, influenced against using, 263.
Toxicologist, a useless, 62.
Training: in attention, a lack of, 203; the value of, 371.
Transfiguration, test-questions about the, 77.
Trust: teachers must, 305; as a test of belief, 349.
Truth, duty of influencing by, 259.
Tumult, a class in, 302.

Unconscious: gain, 99; influence, 265.
Understanding, complete, essential to clearness, 90.
Unit, class as a, 318.
Unity in teaching, securing, 231.
University, Sunday-school not a, 97.
Unknown tongues in the Sunday-school, 41, 83.
Unloved and unloving, teacher may be, 284.
Unsaid, something must be left, 134.

Vague: notions of teaching, 27; questioning, 185.
Vassar, "Uncle John," his influence, 252.
Vent-hole, need of a, 66.
Veterans, the value of, 371.
Vichy, the waters at, 281.
Vincent, John H.: his plan of study, 121; his blackboard-exercise, 144.
Visiting scholars during the week, 112, 312.

Walker, Mrs. Edward Ashley, on the salt of the earth, 163.
Waller's use of "influence," 245.
Wanted of scholars, what is, 173.
Week-day study of scholars, 112.

Wet blanket, use of a, 115.
Whittle, Major D. W., personal influence of, 255.
Wilkinson, William Cleaver: his learning-plan, 120; on management, 315.
Window, the preacher as a, 267.
Woods, where are the? 42.
Words: difficulty of defining familiar, 5; as symbols, 80; inadequateness of mere, 80, 83; misunderstanding, 81, 84; not truths, 88; place of, 117; straightforward use of, 158; new-viewing, 224; private, with scholars, 310.
Word-questions, beginning with, 180.
Work: setting scholars at, 172; child-love of, 173; of scholar, in reviewing, 232; the teacher's other, 241–377; of the teacher, never finished, 370.
Works, faith shown by, 306.
Writing to scholars, 334.
Wrong answers, using, 156.
"W's," the five, 120.

Yale, a class reunion at, 294.
Young teachers, advantages of, 45, 169.
Yung Wing's forgetting Chinese, 214.